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Subsistence Homesteads in Germany

(Concluded)

The settler on the German homestead incurred the following liabilities:

Interest and amortization covering the cost of land; interest and amortization of the Government loan; interest and amortization on settler's capital and further advances. For example: on a homestead of 1500 square metres (1800 square yards), the debt is 1250 M. for the land, and 3000 M. for the buildings. The financing was estimated thus: Government loan 2250 M. at 3% interest; homesteader's help during development 500 M.; homesteader's own capital 750 M.; other advances, 250 M. Interest and amortization during a three year period 145 M. (\$58) annually, or 12,08 M. (\$5) per month. Interest on the Government loan after the fourth year being 4% and the initial amortization charge 1%, the burden rises to 190 M. (\$76) annually, or 15,83 M. (\$6.30) per month. This burden can be borne not only by the part-time worker but presumably even by the unemployed. It is far lower than the amount they had been obliged to pay for rent in the city. Complete amortization follows after 30 years, so that after that time the homestead becomes the property of the settler.

The buildings erected on these homesteads may be of interest; especially the question of what one can build for 3000 M., or \$1200. Even at this low figure they are neat homes, small but comfortable. Each has three rooms: a living-room, (which at the same time is the kitchen), the parents' bedroom, and the children's bedroom. In families with more than four children one bedroom was added. Besides this there is a corridor (for washing and cooking of feed for the live-stock), a stable for the pig or goat, a cellar, and finally the toilet and a hayloft. The houses are built for one or two families. The shed is very often a separate building. Where electric current was available, electric lights were installed. Water was provided by means of wells on each homestead. To achieve a minimum cost of construction of these buildings on the homesteads, the German railroad-system granted a 20% reduction of freight charges on material hauled.

A very important point was the selection of settlers, upon whom the success of the settlement depends in the last analysis. The administrators of each project, together with the municipal labor office, were entrusted with this delicate undertaking.

The applicants for the first division were men who had been unemployed for a considerable length of time. A good many of these were carpenters, bricklayers, painters, men who could help in the construction of homes, etc. The second division was settled with men who had part-time employment and who knew something of farming or gardening. The third was intended for full-time workers who agreed to shorten their hours of work to grant employment to others. War veterans, whether employed at full or part-time, and unemployed men were granted preference over others. The fourth division consisted of families of small means, people with small annuities and small trades people, who desired to leave the thickly populated centers. Unfortunately, political interferences, which were not altogether favorable, developed with respect to this group.

Some modifications were made in the regulations of the homestead projects in favor of men with larger families even though the heads of these families were employed at full time.

Under the present regulations for admission to the German Subsistence Homestead projects, the applicants are examined and thoroughly scrutinized. Only people of hereditarily good health, good character, and ability and willingness to work are accepted.

The applicants for the first and second divisions, in which particular stress had been laid upon qualified skilled workmen, were made up of the following groups: 1/5 were bricklayers, 1/5 carpenters and cabinet makers, 1/5 unskilled laborers, 1/5 farmhands, the balance men of other trades.

The figures concerning the size of families residing in some of these settlements are highly instructive. In one of them 300 homesteaders were located close to a large city in Saxony with a population of over 100,000. Out of these 300 homesteaders, 63 families were without children, 100 had one child each, 54 two children, 48 three children, 20 four children, 9

five children, 3 six children, 3 seven children. In other words, there were 516 children in these 300 homesteaders' families. The low average of less than 2 children per family can be explained by the consideration that on account of the reduction of the interest on the loan only children up to 16 years were counted. Conditions in a Catholic homestead unit in the Rhineland were somewhat better. The 100 families in this unit had 355 children: there were 8 families with 1 child each, 36 with 2 children, 17 with 3, 20 with 4, 5 with 5, 4 with 6, 5 with 7, and 5 with 8 children.

The age of the homesteaders must be 25 years or over.

The appropriations granted by the German Government for these projects, about \$80,000,000, have already been cited. Let us now inquire as to the returns on this expenditure. As previously stated, 65,470 homesteaders and their families, more than 300,000 individuals, averaging five persons to a family, were set up on these projects during 27 months. These 300,000 people have been taken out of tenements and undesirable living conditions and settled in pleasant small homes of their own. More than 200,000 German children are benefited through this system by being kept at home instead of being raised in the city streets. What a fortunate thing for this young generation who never had a conception of a home while they can now call a tract of land their own and can grow up close to mother earth, the only solid thing in this life—*nihil solidum nisi solum*. Through the night of slavery to industry and the servile subjugation of a conquered nation now breaks the dawn of the resurrection of freedom, the rise of upright men. The coming of this new nation also influences those who refused to listen to plans for these new homes. To the life of the German Nation these small homesteads and new farms are far more important than the exports and imports we hear so much about. The German people feel they must be free, and in this country the people will also in time seek emancipation.

We hear a great deal about the advisability of these subsistence homestead projects. As far as Germany is concerned, I have set forth what has been accomplished in 27 months. To judge the final success requires time. No one can predict the success of the undertaking until it has been thoroughly tried, the soil cultivated, the crops grown.

It is true, the Subsistence Homesteads in Germany have not reduced the present dole or lightened the burdens of the municipalities with respect to which optimistic predictions were made at the time these projects were undertaken.

One of the main difficulties is the problem of

providing churches and parochial schools, especially in homestead units of a mixed religious character. Most of the people located on homesteads are persons of limited means, and it is difficult to establish and support churches and parishes for all denominations in these communities. Unfortunately these homesteads are so far removed from the old parochial centers, that the homesteaders may hardly be expected to fulfill their religious duties in their new locations. In some communities, the administrators of the project provided ground for church buildings.

Notwithstanding the real success thus far achieved in the way of hygienic, economic and psychological attainments, the experiences gained do not at present encourage continuance of this form of settlement. Particularly in the instances of the large cities where a decrease of unemployment or improvement in the economic crisis cannot be expected. It is useless to build new homes where employment will not be provided in the near future. In those industrial centers it has been found that in order to solve the unemployment situation the industrial plants must be transplanted to the country—a process called "Industrieverlagerung". Further, the homesteads should be larger than originally planned. The best illustration for this assertion may be found in the State of Württemberg where the industrial plants are mostly located in the country and the workers are chiefly farmers who can develop their plots on a paying basis. Therefore we do not find the same condition of dire poverty in this State as obtains in other sections of the Reich. The demand for more land was in the minds of the Government authorities when they published the emergency bill in 1931 and today it is the dominant aim of the new regime; however, because of the lack of land and of funds, the plan cannot be realized.

This view is supported by experiences gained during the last two years and by students of this question, namely, that larger homestead farms, away from the industries, would bring permanent relief, whether the times be good or bad, and that those living on these larger farms would no longer depend upon industrial employment. There is no question that some industrialists would be glad to move their plants out of the industrial centers into small agricultural communities, especially those dependent upon agricultural products, while at present all these plants are located in larger towns and cities. This had been demonstrated in a measure in the United States by experiences gained in the production of beet sugar, for instance, in the sugar-beet growing section in the Red River Valley of Minnesota and Montana. The sugar-beet plant at East Grand Forks, Minn.,—I visited it several times and also that of Chinook in

Montana—is located in the heart of a territory where sugar beets are grown in small acreages and where quite often the farmers are employed in their spare time in the manufacture of sugar during the processing season. The ideal solution seems to be given in Montana. On the Milk River U. S. Reclamation Project at Malta, Mont., Subsistence Homestead units of 40 acres each of irrigated land and an interest in a grazing area on which settlers can pasture their livestock have been established. This territory has a sugar beet factory and farmers produce a variety of crops. Part of the plan is that those who locate there become self-supporting farmers. It is expected that each homestead is sufficiently large to support a family.

Another important question is whether many of those living in industrial centers are suitable for these small subsistence farms. I have worked on this question close to 10 years while in Germany, as Secretary General of St. Raphael's Society, and since my coming to the United States four years ago it has been close to my heart; I am anxious to help the sons of our German-American farmers by preventing their being stranded in the industrial centers and aiding them to locate on farms where they belong.

I cannot, at this time, enter into my personal experiences and observations pertaining to this type of enterprise. It is one of the most interesting kinds of work anyone could wish to enter upon, with its ups and downs, as the American says, but mostly downs,—because most people nowadays want something for nothing. But there are also very pleasant compensations in this work, namely in assisting the men and women who really make good. I find in my work in this country that people who have been settled on the land with the help of advances from the Government or private individuals or institutions are complete failures in most cases. This does not apply only to such people in this country but also to those in Germany. We had many instances in our Subsistence Projects in Germany where people were settled, granted cash advances, and provided with implements, etc., whereupon they sold out and moved to some other place at night. We were surprised to note that in the beginning the applications for Subsistence Homestead tracts were not as numerous as had been expected, and that the Government offices were not crowded as were those in the U. S. by people wishing to move on these farms. We find that the unemployed were not very anxious to leave their surroundings and their neighbors with whom they had lived for years. Many felt that, locating four or five miles from town on a subsistence farm, it would be hard for them to get into the cities and work for wages in competition with those living right in town. Therefore in the begin-

ning many young married couples without families had to be taken. This class of people were willing to go out on these homesteads, while men with larger families, those who should go, remained in the cities.

Another phase of the enterprise is that suggested by the question: what has been achieved in Germany by way of Catholic Subsistence Homesteads?

We have an organization in Berlin called the "Katholischer Siedlungsdienst", the Catholic Settlement Bureau. It was started in 1931, Bishop Kaller of Ermland being the acting President. It has done very good work. The Protestant Settlement Bureau was opened later.

To avoid religious friction, it was decided by the Government that some acreage on these projects should be reserved for Catholics and some for other denominations. It was difficult to carry out this aim through the trustees and the municipal labor offices and other organizations, but in some cases it has turned out satisfactorily.

For instance, the project at Marienfelde near Berlin was occupied by 123 families, almost all Catholics, within a little over six months during 1932. In other projects the Katholischer Siedlungsdienst provided homes for 50 to 80 Catholic families, the balance being of other religious denominations. In some other districts where the church owned lands, it was understood Catholic homesteaders only should be settled on these lands. In several Dioceses Homestead organizations, founded on Catholic initiative, were allowed to erect units of their own according to regulations set up by the Diocese. A homestead project in Cologne in the Rhineland, in which the local Catholic Charities took a leading part, showed the best result of all. In the Dioceses of Rottenburg and Freiburg, projects in which Catholics were greatly interested worked out very successfully. It is difficult to determine how many Catholics have been placed on these projects with the help of these Catholic organizations, but I venture to offer the conservative estimate that several thousand Catholic families in Germany have been settled on them. From the beginning, our people were very much interested in helping their coreligionists, realizing the tremendousness of the task. The Encyclical "Rerum novarum" of Leo XIII deals explicitly with it, recommending the providing of land for as many proletarians as possible. The workingman must have his own home and garden. That is the wish of the Church. Out of the earth we were created and out of it the human race renews itself. The earth and the soil have a sacred task. For us Catholics, the call "Back to the soil, back to the land!" means also "Back to God!"

GEORG TIMPE, P.S.M.

New Deals, Past and Present

*La gente nuova, e i subiti
quadagni,
Orgoglio e dismisura han
generata. Dante¹⁾*

XIV.

"Social Justice"—a term quite generally misunderstood and misinterpreted—should, most men in our country believe today, secure for them a greater share of wealth, possibly in the shape of wages. Just what use is made of wages, and to what extent they serve the purposes of true culture, is granted scant consideration.

According to the precepts of Individualism, it is nobody's concern what a man does with his own, property or wages, as long as one avoids injuring other members of society by his actions. Both the State and employers would be accused today even of paternalism, were they to inquire too closely into the affairs of the workers, or any other class of citizens. Henry Ford at one time attempted to influence the conduct of his employees, assuming, it seems, a more than mere customary minimum wage, paid by him to unskilled and semi-skilled workers, granted him certain privileges. He was roundly abused for resorting to this policy; his action undoubtedly represented an intolerable anachronism in the society we know, consisting of individuals, autonomous to the greatest possible degree, the worker bound to the employer by no other consideration than that of the wage contract, and both animated by a single motive, to profit from this relation. The statement in "*Rerum novarum*", that the employer was to safeguard the morals of the workers, seems strange even to Catholic employers, most of whom are saturated with the principles of economic liberalism.

A few years after his elevation to the papal throne, to be exact, on December 18, 1903, Pius X. had occasion to address to the Bishops of Italy an Instruction on Christian Social Action. In this document he speaks, in one instance, of the "obligations of justice for capitalists and masters," reminding them, in the first place, of the duty to pay the workmen a just wage. Ultimately they are warned "not to expose them [the workers] to corrupting allurements, nor to the danger of scandal; and not to entice them from the love of their family, and from careful thrift." Pius X., in the same paragraph of the Instruction, insists also that "capitalists and masters" must refrain from exploiting the workers by usury, reiterating a grave warning expressed by Leo XIII. in the Encyclical "On the Condition of Workmen."

But while this sin of modern capitalism has

frequently been referred to, little or nothing has been said of the "corrupting allurements" capitalists provide for the masses; nor that the greed, which has been so roundly condemned in the course of the past few years, has unhesitatingly enticed the working masses from a love of family, and from "careful thrift." Installment buying has been developed and extended until men's wages were at one time hypothecated to so dangerous an extent that both the security of the family and the happiness of its members were frequently jeopardized. We know of a married couple, both shoeworkers who, prior to the great economic debacle, had a combined income of sixty dollars a week. On the eve of their marriage, they procured furniture and other household goods to the amount of over a thousand dollars. Before they were able to liquidate the debt, the woman lost her work; ultimately the man was visited similarly. They now began to quarrel, with the result that their household was broken up and the furniture reclaimed by the installment-house. Loan-capital stands to gain from installment buying; Professor Seligman, of Columbia University, was convinced the system was safe and useful. Evidently, he did not take into consideration the true welfare of those who are tempted to depart from the rule of what Pius X. called "careful thrift."

Of course, even the New Deal does not pretend to curtail the right of business to entice consumers, nor the right of the consumer to waste his money, if he desires to do so. In spite of all declarations, denouncing the principle of *laissez faire, laissez aller*, the vast majority of the American people are still of the opinion that even if "the world cannot find its own way," to complete the physiocratic motto, the relation between "business" and consumers may be interfered with only when the former is guilty of fraud or deception. This Mr. Tugwell has discovered, whose bill, intended to protect consumers, has found so little favor both in last year's and the present session of Congress. Unrestricted consumption has invited little or no opposition even from our Reformers, although a planned economy has been quite generally accepted by the Nation as an inevitable alternative to the anarchy of unrestricted production.

Higher wages are frequently admitted to be desirable for the sake of the possibility they grant the masses to consume more goods, irrespective of their quality or other useful properties. The present generation seems to believe the ability to spend money certain proof for the existence of a to them satisfactory condition of economic affairs. Little consideration is granted the pressure mass production exerts on the consumers in the interest of capitalism, whose sins are so roundly condemned. No one accuses it of seducing the masses to buy much and often, of accelerating obsolescence on the one

¹⁾ The upstart people and the sudden gains, O Florence, have engendered in thee pride and excess.

Dante, *Inferno*, XVI, 73.

hand and rapid and frequent changes in styles and qualities of goods on the other. Nor of producing cheap luxuries and providing entertainments of no cultural value whatsoever, with no other consideration in mind than profit and the interests of capital. The "Ten-Cent Store" is the emporium invented by shrewd capitalists to tempt men and women of small means to purchase goods produced in quantities and intended to satisfy momentary needs. Cheap and nasty though most of the wares in these stores may be, they yield their proprietors and stockholders great fortunes. A member of the House of Woolworth was able to afford a prince, whom she recently exchanged in Reno for a Danish count; she is indebted for the enjoyment of these privileges largely to the misdirected spending of those frequenting the chain-stores inaugurated by her sire. Even in 1924, Woolworth's profits were staggering; they produced for distribution among the holders of preferred and common stock in that year \$20,669,397. Probably but very few articles bought in any Woolworth store during the twelve months referred to, still exist today. The Ten-Cent Store certainly does not foster "careful thrift."

Society has many reasons to investigate to what extent fortunes have resulted, and still result, from the application of Capital and Labor to the production of goods which do not sustain life or serve any other useful or noble purpose. Goods such as chewing gum and lipstick for instance. Still under the spell of liberalistic doctrines, the State does not question whether it is right or wrong, beneficial or injurious, that capital and labor should be expended on the production and distribution of wares, such as those revealed by competent investigators to be worthless. Why should, to instance one case in point, society permit the manufacture of a beverage, the producer of which admits its flavor to be artificial, and likewise the coloring? The fluid contained in the bottle was undoubtedly at one time water; as a whole the concoction is worthless, probably injurious to consumers, representing waste. And of such waste there is virtually no end. Raw material, labor and wealth, which it would be wise to conserve, are expended uselessly by capital bent on profit, irrespective of the ultimate consequences of its actions. Pulp and paper mills, printers and publishers, cooperate, to cite one instance, in producing a cheap story magazine of doubtful morality, one of the worst possible kinds of luxury. Forests are destroyed, and other raw material and labor consumed to achieve this purpose. In consequence, the cost of production of wholesome books, worth-while and necessary publications of a scientific and educational kind is, in normal times, increased as the result of waste. A consideration lost sight of by sociologists and representatives of Labor

who do little more than emphasize the need of higher wages.

Luxury and waste go hand in hand; and while it is true that luxury does, as its defenders claim, create opportunities for work, it is an evil master, unless firmly held in leash. This applies especially to luxury as fostered by capitalism as a source of profit. Luxury was in former times largely a prerogative of the upper classes, and to an extent of a public character, intimately connected with the obligations of kings, lords, bishops, mayors, aldermen, etc., to represent in public the State, the Church, the Commune. The members of each estate of society wore garments, the quality of which accorded well with their occupation. Sumptuary laws, intended to curb the inclination of individuals to indulge in luxury, did not always accomplish their purpose, but on the whole people were not tempted to squander money for what they could ill afford. Even the evil example of courts and courtiers, common in every capital of Europe after absolutism had been securely established, did not exert farreaching evil influence on other classes of feudal society.

With the rise of the mercantile class, the bourgeoisie, all this was not changed at once. Excluded for a time from the enjoyment of the luxuries of the nobility, the merchant, trader and industrialist began by initiating the latter as soon as the tide of affairs had turned in their favor. But luxury still remained a matter of quality; there was nothing cheap about the luxury of the new-rich either in England or France. They imitated the old nobility too closely to be satisfied with quantitative luxury. The wagonmaker from the Black Forest who, twenty years after the establishment by him, in 1842, of a wagon shop in Chicago, had his new residence furnished with carpets, furniture, fixtures, etc. made to order in Paris and Brussels, would have disdained similar products offered for sale ready made in a modern Department Store. In this respect he was a typical bourgeois, who patterned after the representatives of the *ancien regime*, much as the workers and other wage earning people in the days of prosperity sought to copy the successful business man. For in spite of our pretense to democracy, the economically and socially higher-ups are envied. Even education is all too often considered a mere means towards this end. "This thing, education, appears to be desired frequently not for its specific content," write the authors of 'Middletown', "but as a symbol—by the working class as an open sesame that will mysteriously admit their children to a world closed to them, and by the business class as a heavily sanctioned aid in getting on further economically or socially in the world."²)

²) A Study in Contemporary American Culture, by Robert S. Lynd and Helen Merrell Lynd. N. Y. 1929, p. 219-220.

Capital, soullessly practical, discovered the possibility of supplying the masses with luxuries soon after economic liberalism had destroyed the barriers former times had erected to assure quality and other desirable properties in merchandise. Sound conservatism at first rebelled and for a time retarded the distribution of the questionable blessing industry was anxious to confer on those prevented from enjoying luxuries possessed of quality. Gradually, perhaps due to the proletarianization of the masses, luxuries offered in quantities at cheap prices carried the day. Rayon is a case in point. Once upon a time, silk was an expensive material. Its beautiful texture fascinated the eye; its price was, however, prohibitive to all but people of means. The naturally strong thread gave silk a quality rayon does not possess; nevertheless it is popular—because it is cheap and grants semblance to the belief that the shopgirl enjoys equality with the banker's daughter. Ignorant of the fact that fashions are accelerated largely for one reason: Because the shopgirl, stenographer, and shoe-worker adopted yesterday's new style, the banker's wife and daughter discard it, intent on being ahead of their competitors by at least a length. The observation, that a cheap imitation of the pattern, color and texture, an example of quality-luxury which gave them such a thrill, is available at a price "within the reach of all," would kill their admiration for the noblest piece of textile Lyons may be able to turn out.

Quantity luxury is thus pitted against quality luxury, to the detriment of economic security, good taste, and such homely virtues even as common sense.

Luxury is not merely a moral and an economic problem, it is also a social problem. Society and the State are affected by luxury whenever it exceeds reasonable bounds, which to define and establish is a difficult matter. Any New Deal worthy of the name should, however, take cognizance of a phenomenon which has exerted so serious an influence on the fate of more nations than one. Indulgence in luxury affects the economic condition of individuals, families, nations; that it depraves them at the same time, is a still more serious consideration. About 1900, a man and his wife were of an evening viewing the brightly illuminated show windows of Marshall Field's store on State St., Chicago. The Horse Show was close at hand and the exhibits of women's dresses, coats, and other fineries were equal to the occasion. The woman, having feasted her eyes on these luxuries, was heard to exclaim: "Do you wonder women go wrong!" Luxury, whether in Babylon, ancient Rome, or Cordova (the Spaniards might not have been able to destroy the Moors except for their degeneration through luxury), whether in the Rome of the Renaissance or the Paris of

Louis XIV. and XV., breeds immorality. Even in those centuries, there was close affiliation between "business", although the word was unknown at that time, and luxury. So close, that Professor Werner Sombart attributes to luxury, fostered in Paris and London by immoral courts and an equally immoral nobility, far reaching influence on the development of modern capitalism, and he produces considerable evidence to sustain his contention.

Then as now, the profit motive incited greed to exert itself and to provide what a luxury-loving class demanded, or was willing to pay for. The social problems of the time were thereby intensified, just as unwarranted luxury today is a cause of social discontent, although it is not generally recognized as such, and an enemy of the homely virtues the masses stand in need of. Of "corrupting allurements" there are more than enough; and the very capitalists who are making use of the Credit Union to prevent the for them disturbing garnisheement of wages, interfere with "careful thrift." Hence, while in the 17. and 18. century, as in the Rome of ancient times, it was the members of the nobility that were ruined by indulging in luxuries, in our days the victims of luxury are found in all classes of society.

"Men overcome one another," says the Holy Father, Pius XI., "solely to get possession of the good things of life . . . and all strive insatiably to attain the fleeting things of earth."³) Capital and capitalists are bent on profiting from this very tendency. They do not hesitate to deprave the taste and the morals even of men; in proof, let us point to the conditions responsible for the inauguration of the Legion of Decency. Scrutiny bestowed on advertisements published in newspapers and magazines yields sufficient proof of the extent to which many other industries and a horde of distributors are engaged in inciting and fostering the craving for luxuries in men and women. Fortunes have been spent by the manufacturers of tobacco in their all too successful attempt to tease women into acquiring a taste for the habit-forming cigarette. The so greatly vaunted American Standard is not merely unnecessarily dear and wasteful, but to an extent even vicious, because it invites a condition referred to in the Encyclical quoted from thus: "It is in the very nature of material objects that an inordinate desire for them becomes the root of every evil, of every discord, and, in particular, of a lowering of the moral sense."⁴) And to have accomplished just this, is one of the most grievous sins of Capitalism.

F. P. KENKEL

³) *Ubi arcana Dei*. London, 1923, p. 12.

⁴) *The Encycl. of Pius XI.*, Transl. by Most Rev. James H. Ryan, St. L., 1927, p. 18.

Hold Credit Unions to Original Purpose

From several places in the United States has come the proposal that the functions of credit unions should be broadened to include checking accounts and checking service. This proposal is occasioned by the fact that so many communities, because of bank failures, have been left without banking facilities.

In Nebraska, this proposal that credit unions become essentially commercial banks has been put into actual practice. Promoters have gone into bankless towns and organized credit unions to carry deposits for checking. In the neighborhood of 70 of these credit unions that give checking service are now operating in Nebraska. Those of us connected with regular credit unions refer to this new type as "perverted" credit unions, and to the regular type as "legitimate" credit unions.

Our state credit-union law makes no mention of deposits for checking, either to permit or prohibit. However, those of us who helped to draft the measure know that checking deposits were not contemplated. We believe that if the perverted credit unions are not illegal, they are at least extralegal. But the state banking department has permitted the promoters to go out and organize these perverted credit unions, and the attorney-general of the state has ruled that they violate no provision of the law.

These perverted credit unions do not use a regular bank check, but what is called an assignment. That is, a depositor, in paying a bill or buying goods, assigns a part of his deposit to the person named on the assignment slip. These instruments are not supposed to be negotiable, and legally they are not; but they pass from hand to hand, with indorsements, just like bank checks. It was because these perverted credit unions use assignments instead of checks that the state attorney-general ruled they were not engaged in banking or violating any provision of the statutes.

Now, many of us who have studied this question believe it is unwise for credit unions to have deposits for checking. Credit unions that have checking accounts are subject to all of the dangers of regular commercial banking. These dangers arise from the pyramiding of deposits. The perverted credit unions in Nebraska provide that 10% of the amount of their checking deposits must be kept in cash or its equivalent. This means that they can build up a large volume of paper deposits. A simple illustration will show how this is done.

Mr. A deposits \$100, we shall say, in cash. Mr. B borrows \$100 and leaves it on deposit. The institution then has \$100 in cash, \$100 of loans, and \$200 of deposits. Mr. C borrows \$100 and leaves it on deposit. With its \$100 in cash, the institution then has \$200 of loans

and \$300 of deposits. Under the provision for a 10% cash reserve, this pyramiding can continue until the institution has \$900 of loans and \$1,000 of deposits, based on its original deposit of \$100 in cash.

Supposing Mr. A withdraws his \$100—what a catastrophe to the inverted pyramid! Even if he withdrew only part of it, there would have to be a great scurrying to collect some of the loans. But suppose further that, because of hard times, the borrowers cannot pay, that the loans have become "frozen." Then the cash put in by Mr. A for checking, on which to conduct his business, is tied up. It is this pyramiding of deposits in commercial banks, this loaning over and over again of funds deposited for checking, that causes a bank panic in every depression or period of hard times.

All this is very clear when you think it through. Individuals and business concerns deposit money for checking. The banks loan it to other individuals and business concerns to the full extent permitted by the cash-reserve requirements. Then hard times come and the borrowers cannot pay as their loans fall due. On the other hand, and also because of the hard times, depositors have to withdraw some of their money. Immediately the banks are in trouble. Let these conditions continue, and the banks become insolvent and close. Then the checking funds of the community are tied up tightly and business is paralyzed.

Some of us here in Nebraska have been advocating for several years that loaning should be divorced from checking. We have advocated that loans should be made from funds not subject to checking, and that from deposits meant for checking no loans whatever should be made. We are glad to note that others, quite independently, are thinking along the same line. For example, Prof. Henry C. Simons of the University of Chicago is urging that banks should be required to maintain 100% cash reserves against all checking accounts. This means simply that the banks could make no loans whatever from such funds.

This segregation of funds for loaning and funds for checking might be made in the same institution, or the institutions for each class of banking might be separate. A credit union might safely have checking deposits if they were completely segregated from the deposits used for loaning. There might be cases in which this would work out satisfactorily. In general, however, we do not believe it is wise for credit unions to have checking deposits in any form. There are good reasons for this conclusion.

When a credit union undertakes to give checking service, it is led away from the credit-union principle of operating within a compact group of people having similar interests. The perverted credit unions in Nebraska, for ex-

ample, include all classes of people, farmers and town business men together. This can only mean that in granting loans they will sooner or later have friction. Indeed, some of them are already experiencing this trouble.

Very naturally, farmers would not want to see any of their funds loaned to an elevator operator who was competing with their co-operative elevator. Likewise, town business men would not relish having any of their funds used to finance farmers in the purchase of supplies co-operatively for cash. Therefore, we do not believe that credit unions should maintain checking accounts and bring diverse elements together in the same organization, even if deposits for loans and deposits for checking are completely segregated.

It must be admitted that a legitimate or regular credit union does not furnish complete banking service. Farmers very generally want checking accounts. So we are advocating that farmers organize credit unions for savings deposits and loans, and separate institutions, that we call currency service stations, for checking accounts. The credit unions would receive money only for loaning or investment, and would have no deposits subject to check. The currency service stations, on the other hand, would receive deposits only for checking, and would make no loans whatever.

These currency service stations can well be community institutions, including both farmers and business men. Since the funds of each depositor are kept always on hand, subject only to the checks he writes, there is no chance for any sort of favoritism, or any question of helping one economic group against another. Of course, the expense of operating these currency service stations must be met by service charges; but since they need no long list of first, second, and third vice-presidents in charge of loans and collections, their expenses, compared with regular commercial banks, are small.

In Nebraska, we have a considerable number of farmers' credit unions, and a large number of workers' credit unions, operating in the regular, legitimate way. These serve their respective groups admirably in handling savings deposits and making loans. But, as already pointed out, farmers also want checking facilities. In one Nebraska community, where a credit union has already been organized, a co-operative association that operates an elevator, a store, and an oil station is putting in a currency service station to receive checking deposits. It is doing this under its regular co-operative charter, without getting a banking charter.

The definition of a bank under our Nebraska statutes is an institution "following the practice of repaying deposits upon check, draft or order, and of making commercial loans chiefly." An attache of the state attorney-general's office

has given a verbal opinion that a currency service station that received deposits for checking only, and made no loans whatever, could not be construed to be a bank. He held, however, that only assignments, and not regular bank checks, could be written on the deposits in such institutions. This would be no handicap. The operation of the perverted credit unions in Nebraska has shown that the assignment instruments serve every purpose of regular bank checks.

This idea of currency service stations is by no means pure theory. At many points in the United States such institutions were set up and operated successfully as a temporary expedient when the banks failed. We understand, also, that in the state of Arkansas farmers are operating a large number of currency service stations under the state co-operative law. The practicability of such institutions, therefore, is hardly open to question.

It is our conviction that credit unions should be held to the original purpose of receiving funds not immediately needed for business by the depositors; to loan these funds to members for provident and productive purposes, and to operate in compact groups having similar interests. Adherence to these principles has made credit unions safe and failure-proof. And then to furnish the checking service that every community needs, we believe the people of the entire community should organize co-operative currency service stations.

Credit unions for savings and loans, and currency service stations for checking deposits will make safe banking for any community. To the extent that this segregation of loaning from checking spreads over the country, it will extend this safety. When applied everywhere, it will make the whole banking system panic-proof.

L. S. HERRON
Omaha, Nebr.

Among the evils condemned by Leo XIII in his Encyclical *Inscrutabili*, we find: "The reckless management, waste and misappropriation of public funds, the shamelessness of those who, full of treachery, make semblance of being champions of the country, of freedom, and of every kind of right." Catholic social teaching demands that rulers use the revenues of taxes only for the common good; any other use of public funds is a violation of justice. Also the needs of the common good decide the limits beyond which a ruler may not proceed in levying taxes.

FR. J. H. HIGGINS, S.M.¹⁾

¹⁾ Writing on "Taxation" in *Zealandia*, a Catholic weekly of Auckland, N. Z.

Paganism, Old and New

Our Indian policy, as well as the attitude adopted by the Federal Government towards the Negroes in the days of reconstruction, were vitiated by adherence to false social principles. For instance:

The United States Indian Agent at the Cheyenne and Arapaho Agency in the Indian Territory, reporting to the Commissioner of Indian Affairs on August 27, 1889, declared in favor of dividing the tribal lands among the Indians, many of whom were opposed to this action:

"The Indians, with the exception of some of the young men who have lately returned from Carlisle and other schools, are opposed to the allotment of their lands in severalty, claiming it would deprive them of grazing land for their cattle and horses. The matter is, however, being talked about, and after a little, will, I hope, receive more favorable consideration."¹)

The Indian agent was recommending a course attuned to the social and economic doctrines of his century. Progress and prosperity would be served, the doctrinaires taught, by the liberation of land from the shackles of entailment, forged by Feudalism. The soil thus became a mere chattel, to be bartered, mortgaged, and all too frequently robbed of its fertility in consequence of the exactions of the money-lenders. It would have been wise, we think, had the Government introduced among the Indians, holding land in common, a tribal metayer system, adapted to the peculiar condition and needs of the Indians at that time. The land should have remained the common property of the tribe, to be leased to those of its members sufficiently advanced and interested in tilling a piece of ground for the use of which the cultivator would have paid not a fixed rent, either in money or kind, but a certain proportion of the annual harvest. Some part of the tribal land should, by all means, have been reserved for commons.

It is furthermore characteristic of the opinion of those days that the Indian Commissioner, T. J. Morgan, should have proposed co-education of the sexes as "the safest and perhaps only way in which the Indian women can be lifted out of that position of servility and degradation which most of them now occupy." With the help of this means Morgan, the very man whom the late Rev. Fr. Stephan exposed, thought the squaws could reach a plane "where their husbands and the men generally will treat them to the same gallantry and respect which is accorded to their more favored white sisters."²)

Unfortunately, the "favored white sisters" have every reason at present to fear that, in spite of co-education and gallantry, a degradation threatens them, worse than any Indian women were subjected to, especially among the

tribes that adhered to the matriarchal system. Discussing the promotion of the revolution "in social moral values" as a "direct result of that challenge to opinion which we call the Women's Movement," Winfred Holtby, writing in *Time and Tide*, of London, states:

"Today, there is a far worse crime than promiscuity: it is chastity. On all sides the unmarried woman today is surrounded by doubts, cast not only upon her attractiveness or her common sense, but upon her decency, her normality, even her sanity."³)

The well known authoress asserts even that "the popular Women's Magazines, short story writers, lecturers and what not are conducting a campaign which might almost be called The Persecution of the Virgins. In the course of my business as a journalist and book reviewer I encounter it daily." In proof of this assertion she quotes from an American detective story, and winds up her discussion of the subject with the following statement:

"Seriously, it takes considerable vanity, self-respect and periodical inoculations of flattery for the unmarried woman of what was once considered unblemished reputation to stand up to the world today."⁴)

Verily, neo-paganism is outdoing not merely the paganism of the American Indians of former days but even the corrupted paganism of the ancient world.

F. P. K.

Warder's Review

No Change of Spirit

Fighting back, Motion Picture Producers and Distributors of America, Inc., try to defend the system of block-booking, against which the provisions of H.R. bill 6472 are aimed. Whatever the NIRA may have done to this corporation, it certainly has not swept out the spirit of Capitalism. Having raised the question, "What are Good Pictures?", a leaflet intended to exonerate the industry declares:

"Here is the first source of misunderstanding." "To the socially minded," the apologist continues, "'good' means ethically right. To most exhibitors 'good' means a picture that brings big box-office returns. So the two are not talking the same language."

Evidently not, and there is the rub. Whether public authority and Society can ever make the producers, purveyors and exhibitors of films "talk the same language," seems problematic. But what they could do is to make them understand the language of those the Motion Picture Producers and Distributors' leaflet calls the "socially minded."

1) Fifty-eighth Annual Report of the Commissioner of Indian Affairs. Wash., 1889, p. 186. 2) Loc. cit. p. 96. 3) Loc. cit. May 4, p. 647. 4) Loc. cit. p. 648.

The Tin Can—a Problem!

The average grocery store reveals the growing tendency of the American people to consume canned goods. What has become a habit, and a rather wasteful one at that, is reflected in the production of tinplate, which has increased from 3.03 percent of the output of steel mills in 1899 to 1903 to 6.75 percent in 1929 to 1933.

"Increased importance of tinplate among steel mill products," reports *Steel Facts*, "is believed to reflect changing eating and cooking habits, as well as important refinements in the art of canning." And having quoted above figures, the American Iron & Steel Institute's publication goes on to declare:

"In 1934, the tonnage of this product amounted to more than 7 per cent of the year's production of rolled steel."¹⁾

The 'popularity' of canned foods cannot be questioned; but while they have their use, the present generation prefers them for reasons other than those dictated by necessity. Fresh vegetables are available at present over a large part of our country all the year round; nevertheless the more expensive, wasteful, and even less nutritious canned goods are preferred. Evidence that social problems, depending on income, cannot be solved merely by the application of a wage standard. The "great American dump," to a degree the result of misdirected production and consumption, aids the "greed of the rich," deplored by those whom "fortune" has not smiled on, while it is a depository of the pennies, nickles and dimes of the poor.

Nonintervention Still a Stumbling Block

Due to the exigencies of the present, the Government Printing Office at Washington is establishing a record in turning out public documents. Few of them will ultimately prove of greater importance, we believe, than the thin leaflet on the "Rights and Duties of States", published as No. 881, Treaty Series.

These rights and duties were agreed upon by the convention between our country and other American republics. First signed at Montevideo on December 26, 1933, ratification was advised by the Senate of the United States, with a reservation, on June 15, of last year. Having been ratified by the President, with the said reservation, it was proclaimed by him on January 18 of the present year.

While the reservation is directed against eleven articles, the eleventh, it seems, is considered the more objectionable:

"The contracting states definitely establish as the rule of their conduct the precise obligation not to recognize territorial acquisitions or special advantages which have been obtained by force whether this consists in the employment of arms, in threatening diplomatic representations, or in any other effective coercive measure. The territory of a state is inviolable and may not be the object of military occupation nor of other measures of

force imposed by another state directly or indirectly or for any motive whatever even temporarily."

It was in regard to this article the delegates of Brazil and Peru recorded the following private view at Montevideo:

"That they accept the doctrine in principle, but that they do not consider it codifiable, because there are some countries which have not yet signed the Anti-War Pact of Rio de Janeiro, of which this doctrine is a part, and therefore it does not yet constitute positive international law suitable for codification."

While non-intervention was one of the chief reasons responsible for the reservation, the President declares:

"I feel safe in undertaking to say that under our support of the general principle of non-intervention as has been suggested, no government need fear any intervention on the part of the United States under the Roosevelt administration."¹⁾

Lack of interpretations and definitions of these fundamental terms are deplored by the President, who expresses the hope "that at the earliest possible date such very important work will be done."

Are We Headed for an "Insurance Muddle"?

Not the lessons of history alone seem lost on mankind; the contemporary experiences even of a particular nation do not profit other peoples.

We have espoused what is to result in "Economic Security" with a rashness which may cost us dearly in the end. To believe the members of Congress able to consider in a few months time with sufficient care and forethought all of the various aspects of a bill intended "to alleviate the hazard of old age, unemployment, illness, and dependence," is to expect of them the impossible. Scanning the pages of the "Hearings Before the Committee on Ways and Means, House of Representatives," a volume of 1141 pages in large octavo, containing the opinions advanced on this occasion by proponents and adversaries of the act, one gains the impression of their having sedulously attempted to gain the knowledge necessary to an objective opinion of the so intricate problem before them. The witnesses, on the other hand, largely partial to their own viewpoints, increased the difficulties of the task the legislators were facing.

"Economic Security" will in the end prove, we believe, a costly and disappointing experiment. In the meanwhile, let us quote from a communication to *Time and Tide*, of London, regarding "The Insurance Muddle" now existing in the United Kingdom. "Your scansion 'The Insurance Muddle,' in your issue of April 20," the writer says, "arrested me. It is in the year 1935. It is twenty-three years of age. It has been a splendid muddle since its inception. It has been an excellent muddle since the first valuation." And continuing, he declares:

¹⁾ N. Y., May 1935, p. 4-5.

¹⁾ Wash., 1935, p. 15.

"Man does not appear to be able to visualize the consequences of his own legislative acts. Nearly every piece of social legislation, avoiding exaggeration for purposes of effect, represents administrative muddle. It is present in the Workmen's Compensation Acts; it persists in the Unemployment Insurance Acts, and it seems a permanent feature of the National Health Insurance Acts."

The author of the communication, who underscores the quotations from *The Economist*, referred to in the May issue of our journal, is granted a full column in *Time and Tide* to prove his charges that "the whole scheme is muddle, muddle-fied." May we hope to escape muddle? Hardly. We should be well satisfied to keep out of corruption, which has so frequently vitiated our most well-intended efforts in the past.

Public Policy Undermining Character

Even while Paternalism was, in former years, loudly condemned as foreign to the American attitude towards life and public policy, neither individuals nor communities were at all opposed to extracting from the national treasury for their own benefit whatever they could. The past five years have emphasized and popularized the tendency. The authors of the "Report on Federal Reclamation to the Secretary of the Interior" produce proof sustaining this opinion.

They declare opposition to repayment of reclamation debts and a definite movement to bring about even cancellation had been strengthened merely by the years of agricultural depression. "The seed of the peculiar mental attitude involved," they say, "was planted by the original interest-free repayment plan; and interest-free debt always is difficult to collect." Opposition was favored, in this case, by the often expressed belief, the investigators continue, "that the Western States have special rights and privileges with respect to the reclamation fund, by which most of the projects were financed."

This attitude is said to have been fostered by certain project leaders and their supporters, as well as by local politicians and business men. The Report quotes a close student of reclamation conditions to have described the situation thus:

"To make himself a good fellow, the politician gave attentive hearing and promised to correct grievances. Local business men and bankers often opposed the paying out of money for construction cost to the Government; it left less money to spend in the community, and from this point of view was detrimental to their business."¹)

Reclamation experience leaves no doubt in the minds of the investigators regarding "the necessity of putting an end to the continued efforts to postpone and escape payment of reclama-

mation repayment." They suggest the establishment of "a clearly defined banking basis for the debt, and the application of rigid banking methods for collection." Such a system would, they say, "also accomplish the essential purpose of taking the subject out of politics."

The character of more peoples than one has been ruined by false public policies; the Agora of Athens ultimately was little more than an institution to satisfy the demands of a considerable part of the citizens of Athens, who looked to the Commune for support. It is in this direction "political education" tends at the present time in our country.

Contemporary Opinion

The pepper scandal [the result of an attempt to corner the market in pepper] has made the public think very seriously about the freedom given in our present financial system to speculators. But it is tragic to think that if the pepper speculation, the hoarding of supplies to obtain exorbitant prices, had been successful, the manipulators would, in some quarters, have been praised as successful business men.

The public conscience has been stirred only because some brokers were made bankrupt. As a result of their failures the story has been made public but, until the investigation has been made, not the whole story. When that is made public, we hope the disclosures will point the way to prevention of future deals.

*The Producer*¹)

The more news the daily journals bring to the attention of the public, the more important it is for that public to understand the meaning of the news, the lessons which it teaches and the conduct and policies to which it points. Man cannot live by newspapers alone. He must learn to make news take its place in the raw material of ordered and reflective knowledge. Unless he does so, news itself will have for him merely an emotional value and his intellect will atrophy.

It is not without interest to record the fact that the wisdom of Goethe saw all this a century ago and at a time when these tendencies and habits were simple and small indeed, compared with what they have since become. These are Goethe's words:

"I cannot but look upon it as one of the greatest misfortunes of our age that it allows nothing to ripen quietly; that the next moment, so to speak, devours the preceding; that no time is allowed for digestion; and that we live from hand to mouth, without leisure to bring forth any finished product. Have we not reviews and magazines for every hour of the day? By this portentous machinery, everything that a man does or writes, or intends to do or write, is dragged before the public. No man dare do anything, enjoy or suffer anything, save for the delectation of others; and thus every

¹) Haw, John W. & Schmidt, F. E. Report on Federal Reclamation to the Secretary of the Interior. Wash., 1935, p. 93-94.

¹) Journal of the Co-op. Wholesale Soc., Manchester, England. Loc. cit., March, 1935, p. 89.

trifle goes from house to house, from town to town, from kingdom to kingdom, from one quarter of the world to another, at a galloping speed."

NICHOLAS MURRAY BUTLER¹⁾

Prophecies are often put forward of the possibilities in the future of an indefinite expansion of leisure for all as a result of the further mechanization of industry. Bertrand Russell looks forward to a four-hour day . . . Mr. Cecil Chisholm prophesies a four- or five-day week with a working day of six to eight hours by 1950, and looking further ahead expects a three-day and a two-day week to follow, until ultimately one day a week may be reached.

In the meantime how far is even a moderate expansion of leisure adequate compensation for unsatisfactory work? The author of "The Triumphant Machine" holds that even a short period of repetition work is bound to have serious consequences for the worker, and that its influence must inevitably carry over into his leisure, resulting "in a 'feed and speed' outlook on life." For "if a daily dose of poison, however small, is taken, the worker can hardly escape unharmed . . ."

We have seen good reason to suppose that the more mechanical repetition work of the machine-feeder will increasingly itself be taken over by the machine. The remaining drudgery, and we shall never eliminate every form of drudgery, will be combined with skilled and interesting work, which itself need not occupy more than a portion of the week, leaving the rest of the week for leisure pursuits, such as intellectual or artistic work or outdoor occupations.

A. BARRATT BROWN, M.A.²⁾
Principal of Ruskin College, Oxford

The absence of any desire to shape minds and characters appears to us to be a disturbing symptom [of education in the United States]. In this as in other matters, one must hope that the depression will change things. It is a fact that a woman teacher, in a country in which the bankruptcy of the family is nearly complete, lacks the prestige and authority necessary to those on whom the duty of giving moral and intellectual guidance is imposed. In addition, American schedules allow schoolboys as well as university students an immense amount of time for games, dances, sports, and distractions of all kinds . . .

From this absence of discipline and lack of application there results a kind of intellectual fermentation (at least in the universities), which is often very intense but nearly always superficial and useless. Frenchmen, men of letters, professors, and journalists, who have had

the opportunity of taking part in the life of American students or of teaching them, all acknowledge that they are more "eager for knowledge than capable of understanding." . . . Besides that, the almost complete disappearance of the humanities and the substitution of a modern education leads to the use of inexact and improper language, which is without consistent connection and without deep roots.

Thus up to the present the United States has tended to produce a type of young man who is critical of everything but who is not embodied in a true elite . . . For American youth to find teachers worthy of itself in the future it will have to learn to accept a rule, to take on a discipline.

JEAN JARDIN¹⁾
in *The Fleur de Lis*²⁾

No one can read "Osborne of Sing Sing," by Frank Tannenbaum, without arriving at the conclusion that he [the subject of the book] succeeded in performing the miracle he claimed to be able to perform and that he performed it three times, namely, at Auburn, Sing Sing and the naval prison at Portsmouth, U. S. A., to the advantage it would seem of everyone concerned.

Why, therefore, was his task made impossible, his ultimate resignation forced, and why should he have had cause at length to say, "It is no good talking, the politicians are too strong for us"?

The answer would seem to be that in democratic countries, like the U. S. A., politicians are successful middle-class-minded folk, dependent for their prestige on the social approval of the worshippers of outward Respectability, who elect and maintain them. As such they share the middle-class fear and hatred of those who by virtue of their imprisonment continually prove human nature to be far more daring and far less respectable than it is convenient to admit it to be.³⁾ Such rebels must be pushed out of sight, and if possible scared into subservience by the tortures of the prison-house—called "iron discipline."

Thus Osborne's belief that prisoners should be treated as ordinary human beings was as unwelcome to the political Pharisees of New York as were the teachings and behavior of Jesus to their predecessors of Jerusalem. They determined to get rid of him—and ultimately they did—hence his remark, "What is the good of talking, etc."

ARTHUR R. L. GARDNER
in *The Howard Journal*⁴⁾

¹⁾ Mr. Jardin is a Frenchman. ²⁾ Publ. at St. Louis University. Vol. XXXIII., No. 3, p. 43-44.

³⁾ An interesting opinion determined at long range; it does not penetrate to the core of the evil—the influence of the ignorant, the evil-minded, the corrupt and the corrupters on the life of the nation. Ed. S. J.

⁴⁾ An Annual Review of Modern Methods for the Prevention and Treatment of Crime and Juvenile Delinquency, London, Vol. IV., No. 1, p. 89.

¹⁾ Report of the President of Columbia University for 1934. N. Y. 1935, p. 67.

²⁾ In "The Machine and the Worker." London, 1934, pp. 179-181.

S O C I A L R E V I E W

CATHOLIC ACTION

Sponsored by the Catholic Association for International Peace, a regional conference was conducted at Villanova College, Villanova, Pa., on May 25.

The program offered a number of exceptional addresses, among them one by the Envoy Extraordinary and Minister Plenipotentiary of Austria at Washington, Edgar L. G. Prochnik, on "Peace in Europe as It Affects Peace in America."

The result of national surveys on the position of women hotelworkers and information regarding the protection to be extended to them, were presented to the recent Congress of the International Catholic Association for the Protection of Young Women.

The Congress, conducted at Fribourg, in Switzerland, on May 21-23, also discussed the protection of picture and variety show employees. The Bishop of Lausanne, Geneva and Fribourg, Msgr. Besson, Director of the Association, celebrated the Mass on May 22d and delivered the closing address.

This year's meeting of the National Federation of Christian Employers of Belgium, to be conducted at Brussels on June 29 and 30, will be devoted to the discussion of a number of problems under the general heading of "Social Action of Employers and Deproletarianization."

How serious this problem is considered to be by these Catholic employers, the titles of three of the seven addresses to be delivered on this occasion reveal: "The Proletariat and Deproletarianization in Accordance with Quadragesimo anno"; "Social Insurance as a Factor in Deproletarianization"; "Vocational Organization and Deproletarianization."

There are now six Catholic Land associations in England and Scotland, separate but working in harmony. Hitherto the work has been confined to training young, unmarried men on training farms. But a move is now being made towards the real end in view, which is to form village units. Mr. R. Jebb writes in the *Universe*:

"Various schemes are afoot, but the object of all of them is the acquirement of land sufficient to form a real settlement or community of Catholic small farmers and craftsmen, knit together by the common bonds of the Faith. Into this new village, which is to grow up round a central farm, will come the fully trained men from the various training farms. They will be owners of 20-acre holdings, from which it is hoped they will make a simple living, and hand on to their children and their children's children after them the means of independence and a vigorous livelihood."

CHRISTIAN LABOR UNIONS

The Catholic Confederation of Labor in Canada has asked permission to share in representation of Labor at Geneva. The organization has 30,000 members.

The Catholic Union and the All-Canadian Labor Congress together have 7,000 more members than the Trades and Labor Congress of Canada. Yet the delegate who represents Canadian Labor at Geneva is always selected from the international union, the Trades

and Labor Congress. It is contended that the selection should rotate so that the Catholic confederation would provide a delegate every third year.

SECRET SOCIETIES

Reuter, the leading European news agency, reports from Lisbon that the Portuguese National Assembly has passed a Bill "to destroy for all time the menace of secret societies, including Free-masons," in Portugal.

Members of the fighting services, civil servants, and Government employees will be forbidden to join such societies.

FREEDOM OF THE PRESS

For a greater part of the press of Germany, freedom no longer exists. The Press Law, which was promulgated toward the end of April, increases the hold of the State over the Press in a number of ways.

First, the State's powers of control and supervision over the conduct of the newspaper-business now become practically unlimited. Secondly, the right to own and operate a newspaper is apparently now confined to individuals who can prove the purity of their Aryan descent as far back as A. D. 1800 (a degree of Aryanism which hitherto has only been required of the new class of peasants). In the third place, the new law disallows any newspaper which caters for a limited public—professional or confessional (political party journalism being already banned). At the same time, the journalistic profession, including free-lances, is being brigaded into a corporation which will be under Governmental discipline.

LIBERALISM IN ACTION

The decision of a Brooklyn magistrate leads the *Brooklyn Tablet* (issue of May 11) to write: "We have often spoken of what seems to be a conspiracy against Christian morality. Magistrate Jonah Goldstein on Wednesday provided another link in what some call a 'sequence of peculiar incidents.' Before him appeared the distributor of a book, charged with being obscene. The magistrate threw out the case. His statement was lengthy. The gist of it follows:

"The criterion of decency is fixed by time, place, geography and all the elements that make for a changing world."

"In other words," the *Tablet* continues, "there is no such thing as morality, as immutable and God-given laws, no seeming distinction between right and wrong. Thus tomorrow if in Philadelphia thousands are robbed, or in Chicago hundreds decide to put away their wives, or in New York perversion and prostitution become very widespread, well and good. You see it is only time, place, geography or the changing world that makes right and wrong, decency and indecency."

INDIRECT CENSORSHIP

Representative Hamilton Fish Jr., of New York, has inserted in the Congressional Record a speech which he was prevented from delivering from the Station WHN at New York City although he had been scheduled to do so. He was kept off the air on the technical reason that

his address was not submitted to the station two days in advance.

There is no such rule of the commission, and Mr. Fish himself says he doesn't think the commission would have carried out any punitive measures against WHN had it permitted his address to be broadcast, but such is the terror engendered by the license system that stations and broadcasting companies have been known to go slow about too much criticism or opposition to the party in power through the radio. Mr. Fish's address was a sizzling attack on the administration at Washington, as well as on Gov. Lehman.

In the case of WHN, it is not generally known, according to David Lawrence, that it has an application pending before the Federal Communications Commission for an increase in station broadcasting power. Mr. Fish believes this is the real reason for the timidity of the station. It may have feared the application would be disapproved through P. M. General Farley's influence.

INTERNATIONAL COMBINES

One of the greatest and most potent examples of the modern international trust is Unilever. The combine controls 600 firms operating in fourteen countries, and has an associated capital of more than \$500,000,000.

The public is promised this year, for the first time, a consolidated statement of accounts, covering all the firms in the combine. It will be a very interesting document.

An International Co-operative Wholesale Society has been organized with headquarters at Manchester. Though at present a comparatively small beginning, it is destined to a great future, linking the Co-operative Movements of the world into a world-wide trading system.

An International Co-operative Banking Committee has come into being to prepare the ground for an International Co-operative Bank, and an Insurance Committee is helping the Co-operative Insurance Societies of many countries to aid each other. In all these developments the British movement has played a prominent part.

SELF-GOVERNMENT FOR INDUSTRY

The Austrian people are at present greatly interested in the elaboration of a compulsory trust law, which provides for the possibility of restricting industrial production. The draft submitted by the Ministry of Commerce contains very extensive powers.

The Minister of Commerce would be empowered to form all the firms in a certain branch of industry into a price ring, even against their wish, provided 60 percent of the firms in question are in favor of the ring, or that number of the enterprises which represents 75 percent of the average output for the past three years. Powers are also to be given not only for closing industries to newcomers, but also for the closing of factories actually working. There is a good deal of objection being raised to this scheme, especially by the trade union federation and the State Secretary for Labor Protection, who is a member of the Cabinet.

STATE SOCIALISTIC TRENDS

According to the *Federated Press*, John W. Edelman, representing the American Federation of Hosiery Workers, told the Institute on

Workers Education, conducted at Chattanooga, Tenn., "medical service should be borne by the public as a whole (i. e. socialized) in the same way that education is provided through the public school system." In defense of his contention, Edelman declared:

"Adequate medical care in America is fast becoming a perquisite of the wealthy or comfortably well off. Forty-seven percent of the people—the lower income groups—have no medical, dental or optical care whatsoever.

"Relief and medical officials estimate that half a million children on relief are physically handicapped and the merest fraction of this army of the doomed is being given any expert care whatsoever. Almost 17,000 women die in childbirth each year, and it is estimated that 10,000 of these deaths could be prevented."

If present trends continue, Edelman said, medical science will decay and "doctors will become the servants of the leisure class whose principal occupation is to have ailments." Opposition to socialized medicine, he said, "is largely the result of intimidatory tactics practiced on the poorer members of the profession by the older medicos whose livelihood is dependent on fees from the wealthy."

It is in such fashion the mind of the American people is being trained to accept doctrines which, ultimately, must deliver up the Nation to State Socialism.

THE AAA

Charges of a serious nature are brought against the AAA by John Ellett, connected with the Cotton Industries Employees Association of Oklahoma, in a letter addressed by him to Senator T. P. Gore:

"The present pilgrimage to Washington of so-called 'farmers' representatives' is nothing but AAA propaganda. I sincerely hope that you Senators and also the Representatives are not misled by it. I suggest two pertinent questions to ask each delegate: How many farmers attended the meeting to appoint you? Where did you get your expense money?

"The delegates from Jackson County, Messrs. Crow, Walker and McAskill, are all three land owners and at present constitute the County Committee, thus drawing some pay from AAA. The expenses of their trip are being paid partly by an assessment, amounting to a 'squeeze' on every employee at the County Agent's office; and partly by funds solicited from the town merchants, who for business reasons did not feel that they could refuse. The balance is being paid by the three delegates themselves. As far as I can find out, only two farmers had contributed until noon Saturday.

"There was no meeting of any kind held here by the farmers to appoint these men. In fact the whole thing was done so quietly and so quickly at the County Agent's office that only a very few people in this community knew anything at all about it."

THE PROCESSING TAX

The following are three of the six points regarding the processing tax advanced by *Textile Notes*, published by Labor Research Association:

The tax represents one of the typical contradictions of the "New Deal." Its purpose is to raise funds to subsidize cotton farmers to reduce their crops. It is used to peg the price of cotton above the normal market price. It is the Roosevelt answer to the unrest among farmers in the cotton belt.

Mill owners, although paying the tax, pass it on to the consumers—workers and farmers of the United States. Authorities admit that it falls heavily on the masses. Even Secretary of Agriculture Wallace ad-

mitted in his annual report for 1934: "The most serious objection to the processing tax and one which merits careful consideration is that the greatest burden falls on the poorer people." But even though they can pass the bulk of it on, the mill owners contend that it slows up the sale of their merchandise and hurts their business.

Fact is there is no chance that the tax will be repealed at this time in spite of all the clamor. It may be dropped or reduced next year.

THIRTY HOUR WEEK

The decidedly unsound opinion held by organized labor, that the number of working hours should be reduced to 30 a week is opposed by Professor H. C. Filey, Nebraska College of Agriculture. Writing on the subject in the *Agricultural Extension Service News*, he states inter alia:

"A decrease in the hours of work in any industry without a decrease in weekly wages will increase the cost of the product. As a result of the increased cost, less will be sold, and a decrease in production must follow. If one or two favored groups of workers were granted a 30-hour week with no decrease in wages, they would prosper at the expense of other groups, but if the 30-hour week were widely adopted, the inevitable result would be a greatly-lowered standard of living.

"A 30-hour week would injure our foreign trade because of the increased cost of production. In 1934, 5,328 tractors manufactured in Illinois were shipped abroad. A large increase in our production costs would undoubtedly be followed by the installation of branch factories in some other countries, where tractors could be purchased on a competitive basis. We would be transferring jobs from Americans to the workers of other countries.

"The present depression is but one of several serious depressions of the past century and a half. In some respects it is less severe than some previous depressions, but in one respect it will apparently exceed all its predecessors, and that is in its length. One reason for the slowness of the recovery is the maintenance of the price of many commodities. It is impossible to buy high-priced products with low-priced products.

"The 30-hour week would decrease production. We would have fewer goods to distribute. Increased costs would decrease the volume of our foreign trade, and lower the purchasing power of American workingmen. The depression would become permanent.

"Scarcity is followed by poverty. Abundant production is essential to national prosperity."

DECENTRALIZATION OF INDUSTRY

According to the *Madras Journal of Co-operation* it is a characteristic feature of Mysore, India, that many of its villages are supplied with cheap electricity for lighting, irrigation, and other purposes.

With the intention of furthering local industries, the State is soon going to inaugurate a technological institute to train young men to start and manage small textile factories which will not involve much capital outlay and which will use electric power looms. Japan is full of such small factories, which, by adopting co-operative methods, are able to standardize their goods and export them in large quantities.

AGRICULTURAL SUBSIDIES

Disbursements in rental and benefit payments to farmers participating in adjustment programs total \$630,606,962, and expenditures in connection with removal [read: destruction],

utilization and conservation of surplus agricultural commodities total \$214,651,202, according to a report by the Agricultural Adjustment Administration since its organization on May 12, 1933, up to March 1, 1935.

In addition, no less than \$42,254,090 was expended in administration costs. Rental and benefit payments, cumulative for all programs, by commodities, are: cotton, \$221,182,638; wheat, \$158,625,961; tobacco, \$24,053,184; corn-hogs, \$223,453,054; and sugar, \$3,292,124. As of the same date as the report, the returns from processing and related taxes reached a cumulative total of \$731,982,189.

CO-OPERATION

Even National Socialist Germany has found it necessary to support the rights of co-operative societies against some of the most extreme demands of private enterprise. Recently the private millers and bakers of Germany asked the Government to prohibit the payment of dividend on bread by co-operative societies, but their request was refused.

In the Government reply it was stated that the usual selling price of bread included a margin of profit for the retailer, and that in the case of a co-operative society, when there was no "retailer", this margin was returned to the members. The reply further stated that the payment of dividend could not be regarded as an infringement of the minimum price law, since the co-operative member had paid the minimum price and merely received dividend at the half year end as a reward resulting from a more rational organization of the purchasing, manufacturing, and distribution of goods.

To what useful purposes the services of a co-operative society may be extended, the following information from India indicates. According to the *Madras Journal of Co-operation*, the Sivagnanam Co-operative Agricultural Society of Lalgudi in Trichinopoly district, which maintains a demonstration farm and supplies seeds, manures and advice to its members, has now added a marketing section to its useful activities by the organization of a loan and sale society attached to it.

The object of the society being, the account continues, to enable its members to hold produce until better prices are obtainable, it will arrange for godown facilities not only at its headquarters but also in important centres of production. It further proposes to issue bi-weekly current market price reports of paddy from important centres of production and consumption for the benefit of its members. It hopes in course of time to standardize weights and measures used in the sale of paddy and to introduce grading and a system of sealing bags, so that any produce passing through the society may be accepted as perfectly genuine.

THE AMERICAN NEGRO

Addressing the Quadrennial Human Relations Institute at the University of North Carolina, John Hope, president of Atlanta University, declared the present economic condition of the members of the Negro race in our country to have reached the lowest level since slavery.

The speaker, who said he had been faced with the race problem all of his life, considers it impossible for the Negro to earn a living within his own group.

**Father John Nicholas Mertz,
Pioneer Priest (1764-1844)**

III.

The zealous priest visited one or the other of these outlying missions almost daily. Commonly the people came to Buffalo to take him out on their lumbering wagons, drawn by slow-moving oxen over muddy roads. Often he walked, praying devoutly most of the time. Most of his sick-calls were made on foot. Whenever he went to his missions he carried everything required for saying Mass at those places, either in a home or a chapel. Despite his extreme love of poverty, the linens and vestments used at Mass were kept spotlessly clean.

At Eden Fr. Mertz was once seriously antagonized when he had gone there to conduct services. The only suitable place for saying Mass he could find was the district schoolhouse. He made preparations by having a table carried in to serve as an altar. When a well-to-do non-Catholic resident heard of these preparations, he determined to stop them, and sent his son to throw the table out of the school building. The son carried out the behest of the father but became ill both in body and mind, and died shortly after. The people and even the father of the unfortunate young man regarded his untimely death as a visible punishment from God. The grieving father afterward declared frequently he would never again cross a Catholic priest.

Fr. Mertz had no other unpleasant encounters with non-Catholics that we know of; his relations with non-Catholics, whenever he came into contact with them, were friendly. He never preached a controversial sermon. "Let Catholics," he was accustomed to say, "see to it that they are good Catholics and everything else will be alright." Non-Catholics revered him greatly despite his singular ways. Prominent non-Catholics often remarked even after his death: "If ever a man was clothed in justice, it was Father Mertz."

Finally, however, at the age of more than seventy years, the priest found himself unable to do justice to the rapidly increasing congregations at Buffalo and its outlying missions. He was relieved of part of his burden when Bishop Dubois sent him an excellent assistant priest in the person of Father Alexander Pax. The latter was born at Sarreinsmingen near Saargemünd February 10, 1799, and was ordained at Metz February 22, 1823. He had labored in the diocese of Metz for twelve years, first as assistant at Forbach and then as pastor at Sucht and Bliesbrücken, when he decided in 1833 to go to America.²²⁾ His decision was made while reading the Annals of the Propagation of the Faith describing the scarcity of priests, par-

ticularly of German-speaking priests, in the missions of the United States. He encountered great obstacles in carrying out his resolution. Yet he finally overcame all difficulties and arrived in New York in the summer of 1835 with the intention of going to Cincinnati. He remained for some time in New York to learn English, and during this sojourn Bishop Dubois made his acquaintance, owing to Father Pax's mastery of French. The Bishop urged him to go to Buffalo, where the number of Catholics was increasing rapidly. In New York the trustees were causing grave scandal in the Catholic churches. The newly arrived German priest abhorred such conditions. Yet Bishop Dubois assured him that such scandals could not arise in Buffalo because the Bishop was sole trustee of the church property. Finally Fr. Pax yielded to the pleading of the good Bishop and accepted the position as assistant priest to Fr. Mertz. There Fr. Pax was to find out later that the assurances of the Bishop were ill-founded and that the trustees caused more trouble by their opposition to the Bishop than at any other place in the United States. Fr. Pax arrived at Buffalo in the beginning of August, 1835, and was received with open arms by Fr. Mertz. On August 6, of the same year, he entered his first baptism in the baptismal records at Buffalo.²³⁾

Naturally Fr. Pax took charge of the outlying missions and seems to have made Eden the center of his activities. At Buffalo Fr. Mertz was left alone most of the time to look after the spiritual welfare of his daily increasing flock. He began to fail in health and applied to the Bishop for another assistant priest. Fortunately, Bishop Dubois was at last able to send him a newly ordained priest who was to become quite famous in the annals of American Church History—Fr. John Nepomucene Neumann, the future Bishop of Philadelphia (1852-1860). Bishop Dubois ordained Fr. Neumann at New York on June 25, 1836, and sent him without delay to the assistance of Fr. Mertz. Fr. Neumann was destined for Williamsville. On his way to this place he stayed several days at Buffalo where he met Fr. Joseph Proost, C.S.S.R., and Fathers Mertz and Pax. The latter accompanied Neumann to his destination at Williamsville, where he arrived at the beginning of July 1836.

Fr. Neumann relieved Fathers Mertz and Pax by taking charge of Williamsville and the neighboring missions of North Bush, Lancaster, Transit, Sheldon and Batavia. The parish of SS. Peter and Paul at Williamsville had been organized by forty German families, who had begun to build a church in the hope that a priest might some day come to say Mass for them. The building was not yet completed when in

²²⁾ *Pastoral-Blatt*, vol. VII, No. 6. June 1874, p. 68; vol. LVI, 1922, pp. 34-35.

²³⁾ *Pastoral-Blatt*, vol. VII, 1873, p. 78; vol. VIII, 1874, p. 69.

July 1836, Fr. Neumann came to reside there. During 1837 Fr. Neumann removed to North Bush and attended Williamsville as a mission. However in 1838 he returned to Williamsville, remaining there until 1840, when he left to join the Redemptorist Fathers. He was succeeded at Williamsville by Fr. Alexander Pax (1840-1841) and Fr. Theodore Noethen (1841-1845).²⁴⁾

In 1828 numerous Alsatians and other Germans came to make their home in the vicinity of Lancaster, N. Y., and some time after began to build a little log church dedicated to the Assumption of the Blessed Virgin. Fr. Mertz, and later Fr. Pax went there occasionally to say Mass and administer the Sacraments. Fr. Neumann was the first priest to visit the place regularly, having said Mass there for the first time July 19, 1836.²⁵⁾ Settlers from Alsace and Luxemburg established their homes in Sheldon, N. Y., as early as 1833, and the first recorded Mass celebrated there was said by Fr. Mertz in 1835. The mission included Strykersville, North Java and Varysburg. Fr. Neumann is said to have visited there a few times in 1837, and it was allegedly due to his encouragement that a little log church was erected in 1838.²⁶⁾ There was a community of Catholic Germans at Hamburg, N. Y., as early as 1830, and Fr. Mertz considered the number large enough to warrant an occasional pastoral visit. When Fr. Mertz died, Fr. Rudolph Follenius continued the good work.²⁷⁾ Fr. Neumann was the first priest to visit Batavia, N. Y.²⁸⁾

Fr. Neumann, fired by exceptional zeal, endured great hardships during the four years he labored in the missions in the neighborhood of Williamsville. His missionary trips were mostly made on foot, the priest always carrying a complete mass-outfit on his shoulders.

Meanwhile Fr. Mertz found an opportunity to have his wishes regarding a voyage across the ocean to revisit his native country and to collect money for the building of a larger church in Buffalo gratified. He requested Bishop Dubois to allow him an extended leave of absence and to place Fr. Pax in charge of the parish. The Bishop granted both petitions and Fr. Mertz left for Europe in June or July 1836. The records of the parish show that Fr. Mertz, as pastor of Buffalo, baptized no less than 991 individuals from October 11, 1829, until May 17, 1836.²⁹⁾

It is possible that Fr. Mertz directed his successor to begin with the erection of a new

church during his absence. Yet it seems more reasonable to assume that he left with the intention never to return to Buffalo to take charge of his parish, and that for this reason his successor was told to undertake that task. Fr. Mertz foresaw the existing order of things would be changed before long. The division between the Germans and Irish became more acute from day to day and brought about a separation shortly after his departure. The English-speaking people withdrew from the congregation at the beginning of 1837, renting rooms in a building at the corner of Terrace and Main Streets. Fr. Charles Smith took charge of this newly formed parish in May, 1837, attending it from Java and saying Mass for this group once a month. Towards the end of 1838 Fr. Smith began to reside permanently in Buffalo, and in the following year Old St. Patrick's Church was erected for these people at Ellicott and Batavia (Broadway) Streets.³⁰⁾ Fr. Mertz had also foreseen trouble on the part of the rebellious spirits. Some of the prominent men had begun to stir up the people against their pastor. For the time being they remained quiet for fear of the doughty pastor. But he knew the day was not far off when they would become bold and openly follow the bad example of the trustees of congregations at other places. Under these circumstances Fr. Mertz seems to have thought it best to retire from the scene and let the turbulent elements have their way.

Fr. Alexander Pax took charge of the rapidly growing congregation with sanguine expectations of fruitful activity. He immediately began to build a new and larger church of brick, and was generously assisted by the majority of his parishioners. He entertained the fond illusion Bishop Dubois' prediction would prove true, that in Buffalo the trustees would cause no trouble. The new church was built around the old one, so that the latter remained in use during the time of building. Despite the great zeal and the exemplary cooperation of a large portion of the people and the generous donation of the pastor, who contributed the entire fortune he had brought with him from Germany to the building fund, the construction of the church was not completed until 1842. The new church was dedicated to St. Louis, the old title, Lamb of God, being dropped. On March 25, 1885, this church was completely destroyed by fire, but it was rebuilt within the next four years.³¹⁾ In 1837 Bishop Dubois confirmed 150 persons in Buffalo, 25 at Eden, 20 at Williamsville and 15 at North Bush.³²⁾ Bishop Hughes came in August 1839, and confirmed 190 persons in St. Louis church at Buffalo.³³⁾

Naturally we would expect that the unruly men who were infected with the anti-clerical ideas of trusteeism would not harass a man

²⁴⁾ Donahue, Th. A., op. cit., p. 522. Father Neumann labored on those missions as secular priest from July 14, 1836, to October 6, 1840. (*Pastoral-Blatt*, vol. VII, 1873, p. 78.)

²⁵⁾ Donahue, Th. A., op. cit., p. 505.

²⁶⁾ Ibid., p. 517. The date given here is wrong: Father Mertz was no longer pastor of Buffalo in 1837.

²⁷⁾ Ibid., p. 502. ²⁸⁾ Ibid., p. 487.

²⁹⁾ *Pastoral-Blatt*, vol. VII, 1873, p. 78.

³⁰⁾ Donahue, Th. A., op. cit., pp. 454, 478.

³¹⁾ Ibid. p. 473; *Pastoral-Blatt*, vol. LVI, (1922), p. 35.

³²⁾ Donahue, op. cit., p. 454. ³³⁾ Ibid., p. 455.

who had sacrificed his all for their church. Logically the congregation should have unanimously resisted every man who dared oppose the rights of the Bishop and the pastor. These expectations, however, were not realized. No sooner was the church completed than the trustees, with the assistance of the greater part of the congregation, succeeded in usurping the temporal administration of the parish, retaining it for several years in spite of the protests of the Bishop, to the great spiritual detriment of the congregation and the grave scandal of all the Catholics of America.

JOHN M. LENHART, O.M.Cap.

Archabbot Wimmer on the "Young American Eagle"

Excepting the English, the members of no other people have so consistently and over so long a time interested themselves in our country, as have Germans. Their interest has found expression not in books of travel and historical works alone, but in a mass of poems having to do with America. It would be possible, in fact, to fill a sizeable volume with the productions of German poets demonstrating how keenly the nation was alive to the fact of an emerging New World and people. For innumerable Germans our country became after the Revolution, and to a greater extent even during the rule of Reaction in Germany and Austria a hundred years ago, the land their souls sought with a passion engendered by Rousseau and romanticism. The glorious dawn Klopstock had spoken of while the colonists were still struggling for independence, ultimately lured thousands of Germans across the ocean to establish themselves in the New World. Where, as Goethe told them, no ruins of the past impeded the progress of the present.

Some, after their arrival in America, were disappointed by the stark realities of a new country and civilization, but others found here what their native land had denied them, and perceived the promises of a great future. Among these we discover the founder of St. Vincent's Abbey, Pennsylvania, Archabbot Boniface Wimmer, to whom the Church in America owes so much. Quoting from the Annals for 1855 of the Ludwig-Missionsverein, Rev. Theodore Roemer, O.M.Cap., presents the following opinion, expressed by this Bavarian pioneer of monasticism in the United States:

"The Old World went to ruin under the crushing march of the Old Germans. The Anglo-Germanic race will also subjugate the entire New World, and from its central position will then dominate Asia in the East and Europe in the West. You do not understand the power of Liberty, a liberty which gives free scope to every man and thereby calls forth a most active spirit of emulation. Although the young Eagle of the free Union has hardly begun his practice-flights, he is already soaring supremely from one ocean to the other.

When he has grown up and has become experienced in combat, who will then be able to conquer him."¹)

Combined with this high estimate of the abilities and power of the young nation were fears that the policies and efforts of the American people might be misdirected. For Wimmer immediately adds:

"Is it therefore indifferent which principles become dominant here, what spirit will animate the masses and react upon Europe and Asia? Do not the American missionaries of error continually come in contact with and oppose the Catholic missionaries? What will happen if those fanatics obtain the control of the Government?"

The assistance he was urging the members of the Ludwig-Missionsverein to grant German Catholics in America was not, writes Fr. Theodore, rendered them alone; it was rather a service extended to the entire Church in the United States.

The difficulties encountered by the late Fr. Zephyrin Engelhardt, O.F.M., when occupied with publishing his first book on "The Franciscans in California," resulted in an experiment worthy of notice. Fr. Zephyrin refers to those obstacles in the preface of the book thus:

"As Catholic booksellers demand a heavy security, not within the reach of a poor missionary, for the publishing of a historical work, the author decided to utilize what facilities his school afforded and to have the volume brought out at this establishment [the Holy Childhood Indian School at Habor Springs, Mich.]. The printing done by unskilled, youthful hands, instructed for that purpose by himself, added immensely to the difficulties of his position, so that he feels greatly relieved to find his task at last finished. He hopes that, notwithstanding all its defects, the book may be of some value to his brethren and to historians in general."

The novelty of possessing a literary work treating about Indian missions and missionaries, "written and printed at an Indian school," might reconcile the readers, humble Fr. Zephyrin thought, "to the small investment which will be used for the benefit of the Indian school, with the management and maintenance of which the author is charged."

The book referred to was published in 1897, the precursor of that noble series of volumes on the Franciscan Missions of California, which constitute a monument to the indefatigable application to a task Fr. Zephyrin persevered in to the last. The Holy Childhood Indian School was, it may be added, in financial straits at the time, Government appropriations having been granted for only 46 children. In a letter addressed to us soon after the volume had been brought out, the author said:

"So if you can conscientiously [underscored by him] say some words in the work's favor, I shall be very thankful to you for the sake of our poor children."

¹) Roemer, Theodore, O.M.Cap., Ph.D. The Ludwig-Missionsverein and the Church in the United States, 1838-1918. N. Y., 1933, p. 140.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

Motto for the La Crosse Convention.

Grant, oh Lord, to Thy Church security of freedom and immunity from harm; to all nations grant peace and right order.

Leo XIII.

The C. V.'s Interest in the Farmer

Our members are prone to overlook the pioneering activities of our organization. The problems of agricultural and rural life are now definitely a concern of a national Catholic program; however, the Central Verein and many of its Branches were the first to point out the necessity and importance of the Catholic body concerning itself with a question the seriousness of which is not merely of an economic nature.

Addressing the public meeting conducted on May 28, 1922, at Peoria, Illinois, as one of the features of the twenty-eighth annual convention of the Catholic Union of Illinois, Mr. F. W. Schilling, who in later years represented the dairying interests of the country on the Federal Farm Board, complimented the organization "for lending its ear to the voice of agriculture, the basis of all American industries." He expressed his astonishment "that city people should come on a Sunday evening to a mass meeting and listen to a farmer discuss agriculture." The speaker emphasized the importance of the problem, and told his audience of having in recent years travelled 59,994 miles for the purpose of "trying to convince our citizens of the necessity of bringing about a rejuvenation of agriculture."

Mr. Schilling, a farmer and co-operator, and, by the way, a member of our Minnesota organization, told the people packed in the Peoria Opera House what the intellectually indolent masses have found out to their sorrow to be inescapable facts. "We have been living in a gasoline age during the past few years," he said, "and so serious has become our condition that great bankers and economists of the world have a problem before them of stupendous magnitude," and more the same kind. Referring more particularly to the condition of agriculture, "hit hardest, because of its unorganized state," Mr. Schilling declared:

"The only salvation for the American people today is strict economy and an insight into the value of agriculture. There are literally thousands of acres of land in America, once fertile and rich, that today are worthless for either one of two reasons: Noxious weeds or lack of soil fertility. In many cases the public is suffering by paying too much, but in all cases the farmer is suffering because he is getting too little. Education of the public to a new and higher order of marketing and efficiency should be the watchword on every hand."

But let us refer again to our remarks regarding the attitude of the C. V. towards problems of this nature, to which the speaker at Peoria referred more than once:

"That a religious body (meaning the Catholic Union of Illinois) should scent the urgent needs of agriculture at this time, shows that not all the people in the country are asleep to America's true condition."

We daresay, few members of the organization complimented on this occasion remember today the efforts Mr. Schilling considered so praiseworthy.

Catholic Farmers Speak Their Mind

While 4000 wheat farmers assemble in Washington to demand renewal of the allotment plan; while wheat farmers in the middle west are being urged to sign contracts declaring their willingness to accept the allotment plan and other provisions of the Act; and while farmers from some sections are agitating among their fellows to support the Act, the members of the C. V. in certain areas are divided in their views regarding the advisability of cooperating with the Department of Agriculture in its proposals. Considerable difference of opinions was voiced, for instance, at the annual convention of the Kansas Branch of our Federation, conducted May 15-16 at Andale. A minority desired a blanket endorsement of the Act and the new contract; another minority vehemently opposed such a declaration. The Committee on Resolutions as a whole (the group of 25 men, all farmers or men interested in farming, met on the eve of the convention to plan their work) ultimately agreed the declaration should embrace more than a statement on the AAA. The result of the deliberations, modified in the end because of the urging of the advocates of the

Federal program, is represented in the following resolution:

So important an element of the population as the farmer must needs be an object of friendly consideration on the part of the people as a whole and of the County, State and Federal Governments. We appreciate the interest evidenced towards farmers and farming by most of these factors, especially during the last several years, an interest to which they always had a right, though it was long withheld. Even now, we insist, it is too one-sided in many instances, and very apt, sooner or later, to be confined to the conviction that, since the Federal Government assists the farmers, the nation as a whole may forget about them.

In this connection we point to the danger that many farmers may acquire the habit of relying on the Government for much that, under better conditions and even now, they should be doing for themselves, in co-operation with their fellow-farmers, and with the backing of their own state and its counties and communities. Under the circumstances it may be well to remind our members of certain guiding principles that should not be lost sight of.

AAA

Above all, some of the present policies of the Federal Government, put into effect under the AAA, should not be considered permanent and should not be too largely depended upon. Pending the time when more thorough going and more effective means to improve the condition of agriculture will be devised, farmers should, according to their circumstances and good judgment, cooperate in the sound proposals of the AAA. [Several sentences, denoting the limits of such cooperation, and emphasizing the emergency character of the Act and the undesirability of its perpetuation, were eliminated by way of compromise in the interest of harmony between the delegates.]

Tariff

A most important consideration, to which attention must constantly be directed, is the re-opening of world-markets for the surplus products of the land. New tariff agreements must sooner or later be entered into with foreign countries, under which the unfair protection industry now enjoys will be curtailed and better relations established between the nations of the world. We can hope for neither an improvement in the condition of agriculture nor that of the lot of the nation, nor yet for friendliness between the countries of the world, as long as reasonable trade agreements are not entered into between our Government and the governments of other countries.

Decentralization of Industry—Co-operation

Mention of reasonable economic policy immediately suggests the question of de-centralization of industry. Such a development should be encouraged. Raw material from the farm should be converted into finished products, where possible, not in large, distant industrial centers, but near the source of supply. Small industrial plants converting food-stuffs, wool, cotton, tobacco, etc., into marketable products, set up near the farms, would provide at least part-time employment for poor farmers and the grown sons of all farmers in need of employment, while such placing of plants would save vast sums spent annually for transportation of both raw materials and finished products.

If private capital is unwilling to undertake this task, farmers should not hesitate, while fostering their own truly co-operative enterprises, to engage in such undertakings according to co-operative methods. They have the right to do so, and experience would soon prove that substantial benefits may be obtained by decentralization.

Credit Unions

In this connection we urge our members to study also the advantages of co-operative banking, and to apply themselves in particular, where practicable, to the founding of Credit Unions.

Taxation

Finally, and merely referring to other recommendations previously treated in our resolutions, we urge our members to make adjustment of taxes a matter of serious concern. One of our Societies succeeded within a year to reduce taxes to the extent of 24 percent. Let others safeguard the interests of the people likewise by concerning themselves with this and other matters of good government.

By these and other means they will also be asserting their right and performing a duty of self-help and mutual help, which must never be neglected. These factors must continue to carry us forward, now and after the Government shall have withdrawn from its present relief undertakings.

* * *

The resolution on The Farmer's Problems, adopted by the convention of the Indiana Branch deviates in some respects from the former. In both cases, farmers formulated the opinions in question:

"Recovery of agriculture, necessary for general recovery, is retarded by many factors. Nevertheless, while improvement is slow, and even altogether lacking in some sections, in others the condition of numerous farmers has of late become decidedly more favorable.

"Where there has been real improvement, we urge our members on the land to carefully avoid increasing their indebtedness and rather to seek to reduce their financial obligations. Realizing that unless they wipe out debts of principal and interest they will not be able to enjoy the independence which is rightly theirs.

"At the same time, of course, there are other farmers who continue to need the aid extended to them by the Federal Government through the AAA. We advise them to make use of the assistance offered them according to their own condition and good judgment, conscious however that this assistance cannot, and should not, be permanent. It is designed as an emergency aid and should be accepted as such. Moreover, it should not be forgotten that the AAA imposes a heavy burden upon the consumers of farm products through the processing tax.

"More than the AAA is required if agriculture is once more to come into its own." At this point the resolution takes up consideration of the tariff, as a means of reopening world-markets, and insists the Administration should not hesitate to approach this issue; as long as this is not done, lasting improvement can not be expected. The resolution now continues: "Recognizing these facts, and acknowledging the good will displayed by the Administration towards the farmer, we nevertheless insist the latter must return to a proper valuation of his own ability and the necessity of depending upon himself and his neighbors, particularly those joined with him in truly co-operative associations. He should buy and sell co-operatively, and, if need be, produce co-operatively."

Suggestions concerning decentralization of industry, contained in the resolution of the Kansas Federation, were slightly modified. The declaration ends with an appeal to farmers to heed every opportunity to bring about reasonable reduction of taxes and to curb, wherever possible, waste of public funds.

The resolution of the Indiana group does not reflect the views of a convention of farmers; however, a successful farmer participated in framing the statement and it was approved by other farmers and priests long in charge of rural parishes. Compared with each other, the two statements express a fundamental unity of views, with modifications indicating the influence of sectional conditions upon the convictions of our members.

Credit Union Principles and Practices

Credit Union officers should bear in mind an ultimate purpose of their society, to which too little thought has so far been given in our country. After a reasonable rate of interest has been paid depositors and a dividend to stockholders, a sum of money should be set aside for beneficial purposes. Let us instance this demand.

In 1933 the Chota-Nagpur, India, Cath. Co-op. Credit Society—a much better name for a Raiffeisen Bank than the one unfortunately chosen and prevalent in our country—constituted a special "Primary School Fund" from which monthly contributions amounting to 130 Rupees (about \$45 in our money) were granted to 6 schools with a high roll of children. Hopes were expressed at the time to subsidize one school in each Circle soon. In addition, the Society distributed 2,691 rupees in grants to poor students, and 739 rupees for higher studies to students having passed the matriculation examination.

God knows, there is need in our country of granting talented young Catholics of meagre means the financial aid required to pursue and complete their studies.

* * *

Reporting on the Jefferson County Farmers Union Co-Operative Credit Association in the *Nebraska Union Farmer*, L. S. Hiatt, its treasurer, says:

"We have now been in operation for a year and a half, and while our growth has not been rapid, we have advanced far enough to demonstrate that the farmers can handle their own finances satisfactorily to both the depositor and the borrower."

Loans amounting to \$2,703.00 were made during the year; \$2,473.00 were repaid during the same twelve months period, while at present loans amounting to \$1,600.00 are outstanding. Certainly, a good showing for a group of only 40 farmers in a drouth-stricken state and with an organization which came into existence during the most serious economic depression we know of.

This credit union's largest depositor is a school district. In this connection Mr. Hiatt says:

"A credit union, it seems to me, is the logical place for every school district that has a surplus of funds to deposit them with. In this way, the district school will receive some money in the way of interest, and perhaps some people in the vicinity of the school will be helped by securing a loan."

* * *

While it seems that during the month of April no Catholic Parish Credit Union was chartered by the Federal Farm Credit Administration, a charter was granted to the Italian Catholic Union-Loreto Branch Federal Credit Union of East New York, N. Y.

It draws for its membership on the Loreto Branch of the Italian Catholic Union. This should remind our

members of the possibility of organizing a C. V. Credit Union in any city, town or county where a number of societies exist, affiliated with our organization. Under a Federal charter at least the privilege of membership could be extended, we know, also to the wives and children of members.

* * *

Eager to promote the Catholic C. U. movement, the recent annual convention of St. Joseph State League of Indiana adopted the following resolution:

"It is reliably reported that, already some months ago, no less than 114 Catholic Parish Credit Unions existed in the U. S., while all indications point to further progress in this field of endeavor. This convention, like its predecessors of recent years, recommends and endorses close study of this institution and the establishment of Credit Unions where conditions are favorable and the goodwill of the Reverend Pastor can be obtained. Our members should bear in mind that the affairs of the Credit Union are managed by volunteer workers.

"Members desiring detailed information should write the Central Bureau, 3835 Westminster Place, St. Louis, Mo."

* * *

From June 1934 to the first of May of this year the Farm Credit Administration issued 300 Federal Credit Union charters, 94 of them in April. Out of this number 21 went to Pittsburgh and environs, where, on the first of May there were 50 credit unions.

The majority of the organizations were composed of the workers and other employees of major industries and commercial houses. However, the Latter Day Saints operate a credit union in Pittsburgh.

* * *

Having called attention to the third quarterly session of the Parish Credit Union Conference established in Southeast Missouri, held at Cape Girardeau in February, the *Cooperative League's News Sheet* states:

"The credit unions are not affiliated with the Church, but are encouraged by it to enable the people to help themselves, while applying the principles of brotherhood in economic life."

* * *

Initiative is not merely possible to Credit Unions, it is desirable they should exercise this faculty. St. Andrew's Credit Union of Antigonish, Nova Scotia, is a case in point. It is at the present time building a bungalow, to serve as an office, as well as a parish library, and a small meeting hall. It is located between the church and presbytery, and is being erected by the members themselves.

The policy adopted by us, to send missionaries and monasteries in the Far East complete volumes of Catholic magazines rather than single issues, has found favor. Thus the Prior of St. Anne's Carmelite Monastery at Kurianad in Southern India writes of his desire to have the collated copies of *Emmanuel* sent him bound, adding:

"I would be greatly pleased to always receive henceforth complete volumes of Catholic magazines."

An Extraordinary Event

A newspaper account, claiming that upward of 1400 Catholic young men and women, the vast majority of whom reside on farms or in rural communities, had responded to an invitation to attend a Catholic Youth Day, would undoubtedly excite the suspicion of gross exaggeration. It is a fact, however, 1338 young people did actually enter the church grounds at Taos, Mo., on Sunday morning, May 12, walking in procession to attend the Field Mass, arranged by special permission of the Archbishop of St. Louis, Most Rev. John J. Glennon. Ultimately, they were joined by over a hundred latecomers. And despite the fact that a heavy shower emphasized the possibility of continued rain, a hardly diminished crowd of young people participated in the exercises of the afternoon, although nothing more exciting was promised them than a number of addresses.

This so extraordinary event was the second of its kind to be observed in the Jefferson City Deanery. The success attending these and other meetings arranged for the benefit of the members of District League No. 2, Young Men's Section, Catholic Union of Missouri, must be attributed to a degree to the zeal of the clergy to promote and direct the efforts of Youth. Twenty-three priests attended this Youth Day, and, with one exception, all of them represented parishes in the two counties comprising the Deanery.

Archbishop Glennon states in the letter, granting the privilege to conduct a Field Mass on this occasion:

"No doubt considerable stress will be laid upon Catholic Action at this convention of yours, and this also I approve of, especially since the great incentive to Catholic life and Catholic Action is to be found in the Presence of the Eucharistic Savior in Whose name and under Whose standard, namely the Cross of Christ itself functions."

It was in keeping with the inspiring events of the day that, after the multitude of young men and women had consecrated themselves to Christ, the King, and to the Mother of God, Mary, Queen of May, Benediction of the Blessed Sacrament should so fittingly emphasize the further words of Archbishop Glennon, "here is centered that faith which binds us to Him, and of which it is said: 'This is the victory that overcometh the world—our faith.' And while we are in the world that same Eucharistic Presence, that same Cross and that same Faith is our only hope of victory."

Study Clubs

In the course of the Terre Haute convention of St. Joseph State League of Indiana the Rt. Rev. Charles Thiele, of Fort Wayne, urged the general practice of reading the Bible, especially the New Testament, and organized dissemination particularly of the latter portion of the Scriptures. He illustrated his remarks with references to a movement pursuing these aims which has become popular in Germany, enjoy-

ing the approval of certain members of the hierarchy.

The Committee on Resolutions, eager to convey Msgr. Thiele's suggestion, at least in part, to the members of the League, incorporated one of his thoughts in the following resolution on Study Clubs:

"We heartily recommend the formation of Parish Study Clubs as a means of keeping our people informed on issues of present, vital importance. We further recommend the reading of the Bible and its study under the direction of a priest. Moreover, we also urgently advocate study of our resolutions and of those of the conventions of the C. C. V. of A."

* * *

Our most recent Free Leaflet, "Ten Thousand Study Clubs," by the Rev. Joseph J. Schagemann, C.S.S.R., should be welcomed especially by members of discussion clubs and by priests and lay men and women anxious to organize a group of this kind.

This holds true also of a brochure on the "Purpose and Duty of Ownership According to Thomas Aquinas," just published by the Bureau, the author of which is Rev. Virgil Michel, O.S.B., of St. John's University, Collegeville, Minn. Fr. Virgil's paper (No. 1 of our "Discussion Club" series) is one of the treatises read and discussed at the Institute for Social Study, conducted recently at St. John's under the joint auspices of the Abbey and the Minnesota Branch of the C. V. The brochure, special cover, sells at 10 cents the copy, \$1.00 the dozen.

Scant Interest in Catholic Social Action

The result of a "Social Action Essay Contest," inaugurated by *The Queen's Work*, appears "appalling" to the journal's editors. "Our office is flooded with more than 1200 short stories that were entered in a short-story contest," an account in the May issue declares, "while the small number of entries in the Social Action Contest," 17 altogether, "is baffling and—between ourselves—slightly appalling."

This poor response is admitted to give "some standing to the accusation made by caustic cynics that Catholic Social Action among American Catholics consists in a laborious snore."

The wide scope of the papers submitted is attributed largely to the influence of the late Father Reiner's pamphlet on Social Action. "His social perspective took in a wide scope of action," the writer in *The Queen's Work* says. "He preferred to enunciate a program under which all—of whatever age or status—could do something. His tendency was to refrain from the stressing of focal panaceas. And this influence is notable in the papers that were submitted."

Let us recall, however, that Rev. Jos. Reiner, S.J., was not entirely the product of an American institution of learning. He studied at the University of Innsbruck and there came under

the influence of men such as P. Jos. Biederlack, S.J., whom he held in high esteem and whose "Einleitung in die soziale Frage," the tenth edition of which was published in 1925, he knew well.

Progress of the Maternity Guild

As the La Crosse convention draws near, progress is also being noted in the Maternity Guild movement. In Rochester, where last year's convention was conducted, an organization of this type was established during May, and promptly assisted a mother by arranging for the services of physician and nurse.

Moreover, on May 23rd, the Rev. Joseph J. Schagemann, C.S.S.R., author of the guild plan and its indefatigable advocate, addressed a mass meeting conducted in New York City under the auspices of the Cath. Women's Union of that community, treating of the ethical and practical value of the new organization. The very successful meeting is expected to result in the organization of at least one guild.

Let us record that a Committee, representing a Catholic women's organization in an Illinois city, not affiliated with the N. C. W. U., has requested information on the guild plan, declaring they had been instructed by the Society to obtain information on the nature and operation of the guild.

Arkansas' Tribute to Archbishop Rummel

The journey of Most Rev. Archbishop Joseph F. Rummel from Omaha to New Orleans developed features of an extraordinary nature. The Bishop of Little Rock is a suffragan of the See of New Orleans; consequently, Archbishop Rummel was greeted by delegations of the faithful not only at Fort Smith, on the border of Oklahoma, and Little Rock, but also at Altus, Conway and other stations along the Missouri Pacific railway.

Both the Archbishop of New Orleans and members of the party were greatly impressed by the receptions accorded His Excellency. He seemed especially pleased when, at Fort Smith, he discovered the badges of the members of St. Joseph's Society, of St. Boniface Parish, affiliated with the C. V., in the front ranks of the cheering multitude. At Altus, he could not help being reminded of the late Fr. Placidus, since the church on the hillside, erected by him, had been visible for some time from the train. At this point felicitations were extended to His Excellency by the monks of nearby Subiaco Abbey and the Sisters and school children of the local parish.

One of the few laymen accorded the honor of accompanying the Archbishop from Omaha to New Orleans was Dr. Nicholas Dietz, Jr., of Creighton University.

A subscriber at Grand Rapids, Mich., Mr. G. J. V., assures us: "I do not want to be without the *Blatt* as it is just the thing."—The following commendation was addressed to us from a Wisconsin Rectory: "Would that *Central-Blatt* were in every Catholic, yes, also in every non-Catholic home."

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: La Crosse, Wis., August 16-21.—The Wisconsin Branches will meet simultaneously with the national Federations.

Cath. Union and Cath. Women's League of Illinois: Teutopolis, June 1-3.

C. V. and C. W. U. of Pennsylvania: Altoona, June 1-4.

Cath. Union and C. W. U. of Mo.: Cape Girardeau, June 1-4.

C. V. and C. W. U. of Connecticut: Bridgeport, June 8-10.

State League of Oregon: Mt. Angel, June 15; Catholic Day June 16.

C. V. and C. W. U. of North Dakota: Karlsruhe, June 24-26.

State League and C. W. U. of Texas: New Braunfels, July 16-18.

C. V. and C. W. U. of New York: Buffalo, Aug. 31., and Sept. 1-2.

State League of California: San Jose, September 1-2.

Cath. Union and C. W. U. of Arkansas: Prairie View, Sept. 2-3.

C. V. and C. W. U. of New Jersey: Newark, Sept. 14-15.

State Branch and C. W. U. of Minnesota: Sept. 22-23, Mankato.

Features of La Crosse Convention Program

The program for the annual convention of the C. C. V. of A. and the Natl. Cath. Women's Union, to be conducted at La Crosse August 16-21, is rapidly taking shape, while the arrangements of the local committee, under the guidance of His Excellency, the Most Rev. Alexander J. McGavick, are being perfected. Participation of His Excellency the Apostolic Delegate, the Most Rev. Amleto Cicognani, has already been announced. A new development in the program is the acceptance of the invitation to deliver the sermon at the Pontifical High Mass on the 18th by His Excellency, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee.

The Sunday afternoon mass meeting, to be conducted in St. Thomas Aquinas Hall (not in the Fair Grounds) will offer occasion to develop the motto of the Convention. His Lordship the Abbot of St. John's, Collegeville, Minn., the Rt. Rev. Alcuin Deutsch, O.S.B., will treat of the first section: "Grant, o Lord, to Thy Church security of freedom and immunity from harm," and Mr. Otto Spaeth, of St. Louis, of the second: "To all nations grant peace and right order."

For Sunday evening a Youth Meeting is planned under the auspices of the Central Verein and Cath. Women's League of Wisconsin, in conjunction with which an oratorical contest of young men and young women is to be held.

Agricultural Co-operation and Credit Unions

While the evening of the 19th is to be set aside for the report on the activities of the Central Bureau and a Conference on Credit Unions, the latter to be led by Mr. B. L. Barhorst, of St. Louis, a Conference on Agricultural Co-operation is scheduled for the afternoon of August 20th. Mr. George Keen, of Brantford, Ontario, long a leader in the co-operative movement in Canada, is to address this gathering, which should attract especially the pastors in rural districts not too remote from the convention city. Several priests actively interested in the lot of Wisconsin farmers and their co-operative endeavors, have already announced their willingness to attend and participate in the discussion.

N. C. W. U. Mission Aid Exhibit

Several of the special events in the program of the N. C. W. U. remain to be adjusted. Preparations are well under way, however, for the Mission Aid Exhibit, to be conducted in the Cathedral School and Public Center. It is expected the State Branches will co-operate generously by sending articles for the display, this so attractive feature of the convention.

St. Benedict's College Honors Director of C. B.

The long sustained cordial attitude of the Benedictine Fathers of a number of abbeys in our country towards the C. V. and their co-operation in our endeavors was recently emphasized anew. While granting the degree of Doctor of Laws to three members of the hierarchy, alumni of the institution, the faculty of St. Benedict's College, Atchison, awarded the same honor to the Director of the Central Bureau, Mr. F. P. Kenkel, who delivered the baccalaureate address at the 77th annual commencement exercises in the institution May 30.

The Bishops honored on this occasion are the Most Rev. J. Henry Tihen, Titular Bishop of Bosana; Most Rev. Francis Johannes, Bishop of Leavenworth, and Most Rev. Thomas F. Lillis, Bishop of Kansas City. The two first-named dignitaries are, incidentally, Life Members of the C. V.

Kansas Branch Conducts Gratifying Convention

Kansas is in the heart of the area devastated by the recent dust-storms. Eighty miles west of Wichita the section practically denuded by wind and dust, begins, stretching out to the Colorado line and beyond. "The country out there resembles plowed ground," declared a delegate attending the annual convention of the State Branch of the C. V., conducted at Andale on May 15-16. This delegate and a companion came from the stricken region; others in the same area, to whom the officers of the State Branch had even advanced money to defray the expenses of attending the convention, remained at home,—refusing to accept the favor, and yet unable to pay the cost of the trip of several hundred miles and of meals away from home. Hitherto the status of these men, was that of well-to-do farmers wholeheartedly devoted to the cause of the Central Verein.

Notwithstanding impediments of this nature—and sections of Kansas have been severely affected by the drought of 1934 as well as the more recent visitation—the State League conducted a convention animated by a fine spirit and characterized by a singular devotion to the work in hand. Scarce one delegate absented himself from a session of the whole or of his particular committee. In fact, the delegates even, during one of the sessions, witnessed an unexpected temporary increase in their ranks, when a dozen odd lads attending the parish (and community) high school filed in to hear the representative of the Central Bureau relate the history and describe endeavors of the C. V. These potential members of the C. V. of Kansas were, it seemed, impressed with what their forebears had done and what their elders are doing at present for the cause of Catholic Action.

The sermon of Rev. G. Hermann, of Ost, Spiritual Director, on the obligation the federation has in the furtherance of Catholic Action; the remarks at the mass meeting by Rev. J. J. Grueter, Andale, on problems of reconstruction; the addresses, delivered on the same occasion by the representative of the Bureau, Mr. Brockland, on the motivation of our devotion to the Catholic cause, and by Judge W. Jochems, Wichita, on papal directives for economic and social recovery, re-kindled in the hearts of the delegates the devotion for their organization and its endeavors. Their willingness to heed the voice of the C. V. was exemplified by the adoption of a resolution on the Religious Persecution in Mexico, patterned after the recommendations of President Eibeck, and the taking up of a collection for the victims of the persecution, to be forwarded to His Excellency the Apostolic Delegate to Mexico.

Adherence to C. V. principles, practices and traditions was evidenced in various ways: by adoption of resolutions reflecting the attitude of our Federation towards several issues, e. g. the Farmer's Problems, phases of the School Question, attention to legislation, etc. With respect to the latter in particular the President, Mr. Michael Mohr, was in a position to present a very creditable report: his committee had, informed by the Bureau, effectively combatted ratification of the Child Labor Amendment and on their own initiative successfully fought approval of the so-called County Unit plan of government, which tends to increase taxes and promote centralization of political power. The convention, moreover, instructed the officers to secure for children attending parochial schools the right to transportation by bus, wherever this is available to pupils of public schools, so far denied them. Attendance at the La Crosse convention of the C. V. was urged, and the hope seems warranted that a delegation, larger than usual, may participate in that event.

The resolution petitioning for the adoption of uniform textbooks for the three dioceses comprising the state, seems well motivated. It is in the nature of a request to the ordinaries and the diocesan school boards.

Altogether, despite numerous unfavorable circumstances, the Kansas Branch at its Andale convention displayed a remarkable vitality and alertness to the problems of the day. The fact that last year a convention had to be dispensed with, seems not to have weakened the devotion of the members. The organization was favored on this occasion by the fine hospitality of the pastor of Andale, the Rev. J. J. Grueter, the local men's society and the parish as a whole,—a factor of no slight significance.

The following commendation has for its author the Librarian of a certain university conducted by the Society of Jesus:

"I owe the Central Bureau a word of thanks for the latest issue of *Central Blatt and Social Justice*, with the account of Father Genelli. I find those historical articles most absorbing reading, and only regret that I seem to fail to find time to keep up with all the interesting accounts you are publishing."

Indiana League Convention Remindful of More Prosperous Days

Reinforced by an accession of young men during recent years, St. Francis Society of Terre Haute, with 35 members, prepared for the delegates attending this year's convention of St. Joseph State League and the Catholic Women's Union of Indiana a program and a setting remindful of the times of twenty and more years ago, when elaborate arrangements were the order of the day. From the evening of May 18th to noon of the 21st the participants knew themselves the objects of solicitous attention on the part of the local committee. Taste-ful decorations, provisions for two modest banquets and later for meals in a fine hotel dining room reserved for the delegates; an out-door procession; drills by members of the Knights of St. John, the Knights of St. George and the latter's ladies' auxiliary; a sight-seeing trip in autos; an entertainment in the parish hall and a boat-excursion on the Wabash were some of the more prominent features of an elaborate program, part of which was spoilt by almost continuous rain. The industry exemplified in the arrangements was evidence both of the hospitality of the members of the Society and the clergy and laity of St. Benedict's parish, and of their intention to profess their appreciation of the aims pursued by the men and women of our federations. Fortunately, even so large a measure of hospitality did not interfere with the program of Catholic Action fostered by the convention.

The sermon, delivered at the Solemn High Mass on Sunday, May 19, by the Right Reverend Ignatius Esser, O. S. B., abbot of St. Meinrad, outlined the mission of the St. Joseph State League; as Joseph of old had been the foster-father and protector of the Christ-Child, the League should be a guardian and promoter of His heritage, the Church and her teachings, through the agency of Catholic Action. The program of the mass meeting was on a high level: Rt. Rev. Msgr. Charles Thiele, of Fort Wayne, discoursed on The Church and the Bible; the representative of the C. B., Mr. Brockland, on the motivation of our devotion to Catholic Action; Rt. Rev. Msgr. C. Ketter, Evansville, on Prerequisites for Catholic Action, and Mr. John Fitzpatrick, Terre Haute, on the Menace of Communism. The business sessions, the meetings of the Committee on Resolutions, of the Executive and other committees, evidenced a striking sincerity of purpose. A round-table discussion on strength and weakness of the organization resulted in a symposium of altogether objective and well reasoned statements on the condition of the organization and its prospects for the future. The delegates, affected like their fellows in other states by losses and by evidences of indifference, were gratified over the enrollment of a new Society in their own and one in the women's Branch. A discussion of legislative matters and the presentation and elucidation of the Resolutions were noteworthy events, offering, as they did, occasion for comment from all parts of the assemblage. The Youth Movement was given consideration, Mr. E. Gocke, Terre Haute, reporting for the permanent committee of which he is chairman.

The Resolutions deal with: Our Holy Father; Church, State and School; Persecution of the Church in Mexico; International Peace; the Condition of the Farmer and Proposed Remedies; Credit Unions. Jasper is to harbor the 1936 convention, which may, if the committee,

to whom the question has been referred sees fit, be conducted later in the year than has been customary in the past.

In many respects the Terre Haute convention was an inspiration. Whether one approve or disapprove of elaborate local arrangements, especially under present conditions, in this instance they provided a fine setting for a high-grade program and industrious activity, besides demonstrating the capabilities and interest of a very small group of men who, fortunately, enjoy the cooperation of their Spiritual Director, the Rev. Anthony Hodapp, O.M.C.

Rt. Rev. Msgr. Frederic Ketter, Evansville, and Rt. Rev. Msgr. Charles Thiele, Fort Wayne, consented to serve as Spiritual Directors for the ensuing year, representing the two dioceses of Indiana, while the Rev. Basil Heusler, O.S.B., of Jasper, automatically assumes the office of Moderator, since his parish will entertain the 1936 convention.

The following officers are to guide the organization during the year: Eugene L. Gocke, Terre Haute, President; Albert Sondermann, Jasper, and Urban Lubbehusen, Terre Haute, Vice Presidents; Edward Eckstein, Indianapolis, Secretary, and Anton Stolle, Richmond, Treasurer.

District League Organizes Committee on Catholic Action

With the intention of directing the efforts of the members of the Eleventh District League, Wisconsin State Branch, towards effective promotion of Catholic Action, and to prevent dissipation of effort, leaders in this federation recently organized a Committee on Catholic Action. The program outlined is characteristic of the attitude of those responsible for this commendable endeavor:

"1. To promote activities in the field of Catholic Action.

"2. To encourage and give publicity to the activities of the Wisconsin Branch of the Cath. Central Verein of America.

"3. To develop interest in Catholic Benevolent Societies, Credit Unions and Discussion Clubs, and to aid in the formation of Catholic Action Committees in the other districts of the Wisconsin Branch.

"4. To strive to enlarge the membership of the Wisconsin Branch of the C. C. V. A.

"5. To foster the youth movement by arranging oratorical and essay contests, organizing Discussion Clubs, and coordinating athletic activities among our young men.

"6. To establish a Lecture Bureau by keeping a roster of able speakers for meetings, conventions and the like.

"7. To promote interest in district meetings, St. Boniface Day celebrations, State and National conventions.

"8. To publish a bulletin, as need may arise, for the purpose of imparting information on the activities of the Wisconsin Branch.

"9. To collaborate with other Catholic organizations with a view of coordinating Catholic activities."

In order that these intentions may be efficiently promoted, the Committee has been divided into the following sub-committees:

An Organization Committee; a Committee on Credit Unions; one on Discussion Clubs; another on Youth Movement, and one on Publicity.

Loyal cooperation with the major federation, of which the societies constituting this District League are members, is assured:

"In all its activities this Committee shall be subject to the Constitution and By Laws of the Wisconsin Branch of the Central Verein."

Both the initiative and the plans of the Milwaukee District League are commendable and worthy of special consideration. "Immense is the field of Catholic Action," Pius X. declared years ago. Special training and special guidance are needed by those who would engage in a task excluding "absolutely nothing which in any way, directly or indirectly, belongs to the divine mission of the Church." These a Committee on Catholic Action should be able to supply.

Jubilees

Organized at a time when, admiring the Volksverein of Germany, some leaders in the C. V. sought to inaugurate a similar society in our country, the Catholic City Federation of St. Paul was an expression of the aims of those who insisted the Central Verein is our Volksverein and must be encouraged to conduct the activities we admire in the European organization. In developing such activity the District League of St. Paul has served its purpose well.

Observance of its silver jubilee on May 5th was marked by an elaborate program providing both entertainment and serious addresses. In the principal oration Mr. Joseph Matt, K.S.G., Editor *Der Wanderer*, sketched the history of the Federation in the light of the principles it espoused and the issues it has met during the past quarter of a century. Other addresses were delivered by Rev. Virgil Michel, O.S.B., Collegeville, Mr. Alphonse J. Matt, Chairman, Rev. Fr. Justinian, O.F.M., Rev. James Zachman, Spiritual Director of the organization, Mr. William A. Boerger, St. Cloud, President of the State Federation of the C. V.

Mr. Matt's exposition was at the same time a motivation for the existence and endeavors of this and other District Leagues. Needless to say, devotion to social problems has ever been characteristic of the officers and members of this well directed organization.

* * *

St. Clemens Society of St. Paul, the second oldest of the German Catholic societies operating in that city, observed the sixtieth anniversary of its founding April 28th. It has a membership of more than 350 and assets of over \$25,000. Commenting on its strength and its importance in the C. V. in Minnesota, Mr. Joseph Matt, K.S.G., one of the speakers at the jubilee celebration, outlined its farflung interests in Catholic Action and designated it as one of the most vigorous member societies of the Catholic Aid Association.

Mr. J. M. Aretz, President of the latter organization, paid a tribute to those who had founded and developed St. Clemens Society. More than 250 men and women attended the celebration.

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Organized on June 24th, 1860, St. Peter's Benevolent Society of St. Charles, Mo., now, at the

time of its Diamond Jubilee, observed May 26th, has a larger membership than ever before in its history. At the impressive celebration conducted in St. Peter's church and hall the President, Mr. Edward Moerschel, announced the present membership totaled 271.

His Excellency the Most Rev. C. H. Winkelmann, Auxiliary Bishop of St. Louis, member of the Society, traced the history of the organization in the sermon he delivered at the solemn high mass. At the Communion breakfast, Rev. A. T. Strauss, Acting Pastor of St. Peter's, spoke of the esteem in which he held the Society. Mr. Brockland, of the C. B., sketched the valuable services Benevolent Societies had rendered in the past and outlined possibilities for the future. The President and the Secretary of the Catholic Union of Missouri, Mr. E. A. Winkelmann and Mr. F. Scheffer, extended felicitations on behalf of the State Federation, with which the Society has cooperated faithfully. Numerous other expressions of congratulation were received, among them one from the Archbishop of St. Louis, another from the Venerable Msgr. F. X. Willmes, Pastor Emeritus of St. Peter's, and a third from the President of the C. V., with which the Society was affiliated before the founding of the State Branch even.

Valuable Accessions

Indebted to so many priests and laymen for valuable accessions, the C. V. library is growing apace. It has been especially fortunate during the past month, inasmuch as it received a set of the *Ecclesiastical Review*, comprising Vols. I to LXVI (1889-1922), plus the index for the first fifty volumes. We owe this valuable gift to the thoughtfulness of Rev. K. G. Beyer, Wis., executor of the estate of the late Rt. Rev. A. Ph. Kremer, who preserved these volumes in excellent leather bindings.

Another series of a rare periodical came to us from Baltimore: the first twelve volumes of William Henry Thorne's *Globe*. While Thorne is today well nigh forgotten, he was a stumbling block for many 30 or 40 years ago. An iconoclast, whom the *N. Y. Evening Post* called "this follower of Carlyle and Ruskin", a convert to the Church, he retained the characteristics of a sharp pointed thorn to the last. We doubt that there are many complete sets of his *Globe* in Catholic libraries.

* * *

Through the forethought and generosity of Mr. Joseph Matt, K. S. G., editor of *Der Wanderer*, the C. V. Library has come into possession of the complete, well preserved files of the *Excelsior*, consisting of fifty-one volumes.

Inasmuch as the weekly, published in Milwaukee, has been a foremost champion of the German Catholics in America over so many years, edited during a critical period by the late Mr. Schultheiss, this acquisition increases the value of the collection of Catholic newspapers now in our Library. As a source of historical information on certain trends and events of the last twenty years of the 19. century, the files of the *Excelsior* will prove invaluable.

Rev. S. J. S., Minn., writes: "Your work continues with uniform excellence."

Mission-Aid Through Stamps

The widespread interest in foreign and domestic postage stamps, to which the stamp collectors' column in so many newspapers testifies, should suggest to Catholics the task of collecting these interesting documents of human intercourse for the purpose of Mission-Aid. The Fathers Westropp and Kilian, of the Society of Jesus, laboring in India among members of the lowest caste, give employment to a number of widows in the "Stamp Department" organized by them. All stamps forwarded to the C. B. reach this destination. Acknowledging a recent shipment, Rev. Henry Westropp tells us:

"Many thanks for the carton of stamps. They are just what I want, and I shall be glad to obtain everything you can send."

For the instruction of those interested in this manner of cooperation with the missionaries, let us say that denominations of 1, 2, and 3 cents should be eliminated, except in the case of memorial or similar stamps issued for some special occasion. Moreover, the restriction referred to pertains to current issues only. One, two, and three cent stamps, thirty or more years old, are of sufficient value to be included in assortments intended for sale. Very old stamps should not be removed from envelopes. Frequently stamps reach us, sometimes valuable specimens, ruined by careless handling. When clipping a stamp from an envelope, always leave a wide margin.

Miscellany

Title page and index of volume XXVII (1934-35) of *Social Justice* are now in press. Subscribers other than libraries who desire to obtain them, will be sent a copy on request.

One of our members, Dr. Nicholas Dietz, Jr., was the chairman of the History of Science section of the annual meeting of the Nebraska Academy of Science, conducted at the University of Nebraska, Lincoln, early in May.

Dr. Dietz, Professor of Chemistry in Creighton University, Omaha, read two papers on this occasion.

With the intention of assisting our Endowment Fund, Rt. Rev. Msgr. Wm. Schellberg, Kansas, has, since 1927, accompanied each annual payment of subscription to *Social Justice* with a donation. With the result that Msgr. Schellberg has by now contributed \$26 to the Fund.

Rt. Rev. Msgr. J. B. Frigge, Neb., has adopted the same method and in consequence his contribution to our Fund by far exceeds the amount the C. V. requests each member to donate for this purpose. Both priests have contributed again recently.

Book Notes

Garrigou-Lagrange, Rev. R., O.P., God—His Existence and His Nature. A Thomistic Solution of Certain Agnostic Antinomies. Translated by Dom Bede Rose, O.S.B.; Vol. I. St. Louis, B. Herder Book Co., 1934, \$3.00.

In spite of the recent statements of some scientists that seem to favor religion it would be a grave delusion to think that the course of agnosticism and open infidelity has been run. About these favorable declarations there is a vagueness which can give but scant comfort to the heart of the true believer and which precludes their having any considerable influence on the mind of the skeptic. Moreover atheism is girding itself for militant aggression and carefully selecting its weapons for the attack. The battle between truth and error is still going on and to all appearances entering on a phase of particular vehemence. The friends of truth must be well equipped for the renewal of the fight.

The volume under review constitutes an arsenal from which appropriate and effective weapons for the defense of the truth may be taken. It is a timely volume because it adapts the traditional arguments to the requirements of our age and gives them a freshness which will appeal to the modern reader. Planned on monumental lines, its wide scope embraces all the questions relating to the subject. It prepares the ground by proving the objective validity of our ideas and the transcendental applicability of the first principles of thought. After having thus restored confidence in our reasoning powers the author sets forth the specific proofs for the existence of God. The orientation of the treatise is Thomistic, but every page gives evidence of the author's familiarity with currents of modern metaphysical speculation. The book is not meant to be popular, but is indispensable to the serious student who wishes to come to close grips with the manifold errors of our days. To speak of the scholarship and the dialectical acumen of the well known author would be a pure waste of time. The original text has been rendered into readable English by one who himself is thoroughly versed in scholastic terminology. The completion of the translation will be eagerly awaited, for here we have a work of which we really stand in need.

C. BRUEHL

Received for Review

Poulet, Dom Charles, A History of the Catholic Church. Vol. II.: The Modern Period—Contemporary Church History. Transl. by Rev. S. A. Raemers, Ph.D. B. Herder Book Co., St. Louis, 1935. Cloth, 735 p. Price \$5.

Werthheimer, Mildred S., Germany Under Hitler. World Affairs Pamphlets No. 8. World Peace Foundation, N. Y. 48 p. Cloth, 50c; paper copies, 25c.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; Rt. Rev. Msgr. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Der "ständische Bundesstaat" Oesterreich.

Am 1. Mai 1934 hat Oesterreich die neue Verfassung erhalten, die es nach neuen Ideen in neuen Formen durch die nächsten Jahrzehnte begleiten soll. Viel ist schon bisher über Einzelheiten und über den allgemeinen Grundton dieser Verfassungsänderung im In- und Auslande geschrieben worden, seit die Wiener "Reichspost" in ihrer Folge vom Palmsonntag die Grundzüge der neuen Verfassung darlegte, aber erst jetzt¹⁾ sind wir berechtigt, darüber zu sprechen. Wohl werden noch Einzelheiten der kommenden Neuordnung erst nach und nach bekannt werden, wohl erhebt sich die Frage, auf welche Weise die neue Verfassung durch eine Reihe von Uebergangsbestimmungen wirksam wird, die Grundhaltung, aus der sie geboren wurde, ist bekannt.

Sie war eigentlich schon seit dem Augenblick bekannt, da der österreichische Bundeskanzler Dr. Dollfuß auf dem Wiener Trabrennplatz am 11. September 1933 seine grosse Rede hielt, in der er dem Parteiwesen, dem Liberalismus, dem Marxismus den Kampf ansagte und sich zu einem christlichen deutschen sozialen Ständestaat unter starker autoritärer Führung bekannte. Seit jenem denkwürdigen Tage ist ja die Geschichte schon einen Schritt weitergegangen. Die innerpolitischen Verhältnisse Oesterreichs haben sich geklärt.

Es wäre falsch, von den Grundzügen der neuen österreichischen Verfassung zu sprechen, ohne einen Blick auf die Vergangenheit zurückzuwerfen. Die österreichisch-ungarische Monarchie war seit Beginn der Sechzigerjahre ein konstitutionell-parlamentarischer Staat im modernen westeuropäischen Sinne. Dieser Charakter wurde zu Beginn unseres Jahrhunderts durch die Einführung des allgemeinen Wahlrechtes noch mehr unterstrichen. Die Grün-

dung, die aus dem Zusammenbruche des Jahres 1918 hervorging, war die demokratische Republik Oesterreich. Die Verfassung war eine rein parlamentarisch-demokratische, im Gegensatz zu mancher präsidential-demokratischen oder gemischt-präsidential-demokratischen Verfassung anderer Republiken. Die Verfassung war für einen Bundesstaat zugeschnitten und trug so dem — schon in der Monarchie bestehenden — Eigenleben der Bundesländer in bestimmten Grenzen Rechnung. Dass diese Verfassung, die 1920 geschaffen wurde, nunmehr nach kaum vierzehnjährigem Bestande durch eine andere ersetzt worden ist, ist eine Folge der inner-politischen Entwicklung, aber auch des Geistesumschwunges, der sich allmählich vollzogen hat. Wenn man ein sichtbares Zeichen für die Sammlung der heimat- und volksbejahenden Elemente angeben will, so wird doch immer wieder jener 15. Juli, 1927, genannt werden, an den sich in den Jahren 1929/30 der erste, nur teilweise geglückte, Versuch einer Verfassungsreform anschloss. Von diesem Tage an beginnt erst so recht der systematische Kampf um eine Neuordnung im Oesterreich, das eben erst unter Bundeskanzler Dr. Seipel die schwersten wirtschaftlichen Gefahren überwunden hatte.

Wenn wir uns nun den Grundzügen der neuen Maiverfassung zuwenden, so fällt uns wohl als tiefstgehender Unterschied zwischen alt und neu der Unterschied von "demokratischer Republik" und "ständischem Bundesstaat" ins Auge. Das sagt uns fürs erste, dass Oesterreich nunmehr schon in seinem Titel den bundesstaatlichen Charakter hervorhebt, der demgemäss erhalten bleibt. Der österreichische Föderalismus kann sich ja auf die bestbewährten Traditionen des österreichischen Ländertums stützen. Ein rein doktrinäer überspannter Centralismus liegt dem Wesen des österreichischen Volkes nicht. Wenn nun der Bundesstaat Oesterreich "ständisch" genannt werden wird und damit zugleich einen ganz eigenartigen Staatscharakter zum Ausdruck bringt, so glauben wir wohl nicht fehlzugehen, wenn wir annehmen, dass der Ausdruck "ständisch" in einem solchen Zusammenhang zum ersten Male in einer neueren Verfassungsurkunde gebraucht werden wird. Dieser Ausdruck "ständisch" könnte nun freilich als Gegensatz zu "demokratisch" gefasst werden und man könnte darin eine Ablehnung der Demokratie erblicken. Wer jedoch tiefer in den Geist der österreichischen Verfassung eindringt, der wird erkennen, dass dem nicht der Fall ist. Wohl bedeutet ständisch einen Gegensatz zu bisher gepflegten Formen der Demokratie, aber es bedeutet eben darum auch einen neuen Wesensgehalt der echten Demokratie, den sie durch den ständischen Aufbau des Staates erfahren soll. Um dies völlig zu erfassen, wird man sich nicht an den Wortlaut der Verfassung allein halten dürfen, sondern vor allem darauf

¹⁾ Geschrieben ist dieser Aufsatz im Frühjahr 1934.

Rücksicht nehmen müssen, dass diese Verfassung nur der sichtbare Ausdruck des berufsständischen Gesellschaftsaufbaues im Geiste der Enzyklika "Quadragesimo anno" sein soll, dem die Aufbauarbeit der nächsten Jahre zu gelten hat. Die Mitarbeit des Volkes in seinen einzelnen Berufskreisen und die Selbstverwaltung der dazu fähig gewordenen Berufsstände wird die Teilnahme der Allgemeinheit an den sie betreffenden öffentlichen Angelegenheiten in einem breiten Ausmasse eröffnen.

Aus diesem berufsständischen Gedanken heraus geht auch die Formung der gesetzgebenden Körperschaft hervor. Die neue österreichische Verfassung bleibt beim Einkammersystem, das aber eine wesentliche Umgestaltung erfährt. Vier beratende Körperschaften werden der Regierung zur Seite stehen: der Staatsrat, der Bundeskulturrat, der Bundeswirtschaftsrat und der Länderrat. Aus ihnen wird sich der Bundestag zusammensetzen, der das Recht der Gesetzgebung besitzt. Von den vier beratenden Körperschaften erscheinen der Bundeskultur- und Bundeswirtschaftsrat berufsständisch, der Länderrat föderalistisch und der Staatsrat autoritär aufgebaut, so dass der Bundestag tatsächlich eine Mischung dieser drei Prinzipien darstellen wird. Die autoritäre Seite des Regierungsprinzips wird dann noch durch Rechte, insbesondere solche der Notverordnungen, die der Bundesregierung und dem Bundespräsidenten zustehen werden, ergänzt. Da sich der Bundestag aus 20 Mitgliedern des Staatsrates, 10 des Bundeskultur-, 20 des Bundeswirtschaftsrates und 9 des Länderrates zusammensetzen soll, wird er auch aus bedeutend weniger Mitgliedern als das alte Parlament mit seinen über 100 Abgeordneten bestehen. Die vier beratenden Körperschaften an sich weisen allerdings einzeln eine grössere Mitgliederzahl auf, als sie in den Bundestag entsenden.

Ein Vergleich mit den verschiedenen Verfassungen, die wir kennen, auch mit denen autoritär regierter Staaten lässt uns erkennen, wie sehr sich Oesterreich in seiner neuen Verfassung der Form nach von allen unterscheiden wird. Damit ist aber dem stets ausgedrückten Grundsatz Rechnung getragen, dass bei aller Sympathie für gleichlaufende oder verwandte Geistesströmungen unserer Tage doch die Form, in der sich diese Geisteshaltung ausdrückt, aus dem Charakter des Volkes, seiner Geschichte und seiner besonderen Eigenart herauswachsen muss. Und so sehr Oesterreich glaubt, dass diese Form ihm entspricht, so wenig wird es selbstverständlich in den Fehler verfallen, gerade seine Form nun als Allheilmittel für alle Völker anzupreisen. Der Geist freilich, der diese Formen schafft, mag universeller wirken. Es war ja der alte Gedanke christlich-organischer Staatsauffassung in neuer Ge-

staltung, der wieder zur Geltung kommen sollte. Und kein typischeres Kennzeichen für dieses Bekenntnis zum christlichen Staatsgedanken mag es geben als das neue österreichische Konkordat mit dem Hlg. Stuhle, das — schon 1933 abgeschlossen — nunmehr zusammen mit der Verfassung in Wirksamkeit getreten ist.

Die Maitage des Jahres 1934 werden also für Oesterreichs innerpolitische Entwicklung geschichtliche Bedeutung besitzen. Denn sie werden jene Formen des staatlichen Lebens bringen, nach denen das Oesterreich der kommenden Jahrzehnte zu leben gewillt ist. Es ist wohl nicht unbegreiflich, wenn sich in einem solchen Augenblicke auch die Augen vieler, die ausserhalb der Grenzen Oesterreichs wohnen, mit Interesse und Teilnahme auf den Staat an der Donau richten.

DR. E. GOERLICH, Wien.

Anmerkung: Wer sich ausführlich über die neue österreichische Bundesverfassung orientieren will, der greife zu dem vom Bundesminister für Verfassungsreform Dr. Otto Ender herausgegebenen Text der Verfassung (Band I der Schriftenreihe der "Neuer Staat"), der im Oesterreichischen Bundesverlag, Wien, 1. Schwarzenbergergasse 5, erschienen ist (Preis 3.— Sö). Das Büchlein enthält auch den genauen Text des mit dem Hlg. Stuhl abgeschlossenen Konkordates.

Der böse Einfluss des religiösen Zwiespalts.

Auch in den protestantischen Kreisen unseres Landes machte sich in früheren Jahrzehnten der Gegensatz zwischen "Vereinsdeutschen" und "Kirchendeutschen" bemerkbar. Allerdings steigerte sich die Wut der deutschen Gottesleugner und Kirchenfeinde so oft die katholische Kirche und deren Priester in Betracht kamen.

In dem jüngst erschienenen Buche "Deutsche Schriften in Texas", bearbeitet von Selma Metzenthin-Raunick, findet sich nun folgende Darstellung des unter den eingewanderten Deutschen in Texas einst herrschenden religiösen Zwiespalts und seiner Folgen:

„Die religiöse Kontroverse, die Anfangs und Mitte des vorigen Jahrhunderts in Europa recht scharf war (wie diese sich ja auch Anfang dieses Jahrhunderts wieder zugespitzt hat), kam in den deutsch-texanischen Zeitungen vielfach zum Ausdruck. In den längeren Prosaschriften, wie z. B. in "Der Prozess" aus Hugo Moeller's Grand Prairie (San Antonio, 1909) lesen wir über den schweren Stand mancher Pastoren und Kirchengemeinschaften der ersten Einwanderung. Die scharfe Trennung der Religiösen gab sich mehr und mehr als die Söhne und Töchter der sogenannten Freidenker sich verhehllichten mit denen der Kirchlichen, oder mit Kindern der amerikanischen Familien, denen eine religiöse Kontroverse gar nicht lag. Aber die erste Spaltung hat doch, nach unsern schriftlichen und mündlichen Ueberlieferungen zu urteilen, den Anlass zu mancher Tragik gegeben."

Die Geschichtsforschung hat bisher den religiösen Zwiespalt viel zu wenig in Betracht gezogen bei der Erörterung des so verhältnismässig geringen Einflusses des deutsch-ameri-

kanischen Elementes auf das öffentliche Leben. Die Deutschamerikaner vermochten niemals als ein grosses Ganzes aufzutreten. Bereits der Kampf zwischen den sog. Grauen und Grünen war für das deutschamerikanische Element verhängnisvoll; und die Intoleranz der liberalen und radikalen Grünen wandte sich dann sofort gegen die Kirchen-Grünen. Obendrein waren die Grünen unter sich gespalten; die Liberalen vermochten natürlich nicht mit Kommunisten und Sozialisten an einem Strange zu ziehen. Zwischen Männern vom Schlage eines Friedrich Kapp und Carl Schurz und einem Wilhelm Weitling klappte eine unüberbrückbare Kluft, die sich nur mit dem Aussterben der betf. Generation schloss.

Aus Central-Verein und Central-Stelle.

Der Einwand, dass es verfrüht sei, heute schon von geistiger und kultureller Wiedergeburt zu sprechen, möge die Zeichen der Zeit — zugleich die Anzeichen eines neuen Werdens — nicht verkennen: das rastlose Wirken eines Kreises staatlicher Führer, den Durchbruch des ganzheitlichen Weltbildes in Philosophie und Wissenschaft, die tieferregte Sehnsucht des Volkes nach neuer Vergemeinschaftung. Leicht aber werden wir diesen Einwand nicht zu nehmen haben, denn Gewaltiges, schier Uebermenschliches ist noch zu vollenden nach Jahrhunderten der Verschüttung.

Dr. Walter Heinrich.

Vater Kolping, Vorkämpfer des Ständepinzips.

Seit dem Erscheinen der Enzyklika über die Erneuerung der Gesellschaft (Quadragesimo anno) besinnt sich auch das katholische Deutschland mehr und mehr auf seine so lang vernachlässigten Vertreter der Ständeordnung. Und unter diesen mit an erster Stelle auf Kolping.

In einem der jüngsten Hefte der Zeitschrift "Deutsches Volk" erklärt Diözesanpräses Jos. Cardaun:

„Ein erst im Werden begriffenes Wort, das in der erhabenen Priestergestalt des Gesellenvaters seine Personifikation erlebte, wird heute aus dem Schutt und den Trümmern des Individualismus hervorgezogen, — es ist die in der Naturordnung Gottes liegende Idee von der Standesseelsorge. Es musste erst der alle Unterschiede verwischende Nebel des Marxismus aus unserer geistigen Anschauungslandschaft verschwinden, wir sollten erst die Entartungserscheinungen einer zügellosen Gewerbefreiheit erleben, 'das Isolierungssystem der Gesellschaft')', die auch das Handwerk an geschäfts-

tüchtige Spekulanten auslieferte, um überhaupt wieder ein Organ zu haben für einen in Berufsständen gegliederten Volkskörper. Soll das Volk vor der Atomisierung bewahrt bleiben, müssen die aus 'Blut und Boden' aufsteigenden, durch Vererbung und Umwelt gebildeten Stände zu Ehren kommen, die ja in der Schöpfung Gottes den zu bearbeitenden Stoff vorfinden. So wartet die geschaffene Erde auf den gestaltenden und formenden Menschengestalt. Volk besteht nicht, wie die Aufklärung dozierte, aus abstrakten 'Menschen', sondern 'aus Männern und Frauen, Vätern und Müttern, Jünglingen und Knaben, aus Kaufleuten, Handwerkern, Meistern, Unternehmern, Steigern, Hauern usw. Volk ist Fülle, nicht Summe, ist Qualität, nicht Quantität, ist sprudelndes Leben, nicht glatte Fläche, ist heissatmende Dynamik (Bewegung), nicht ausgeglichene Statik (Ruhelage), ist Ordnung in ewiger Bewegtheit, nicht gesonnene Form'.²⁾ Mit prophetischem Seherblick schaute Kolping die grosse Gefahr der beginnenden Proletarisierung, der Vermassung, und warf sich mit der ganzen Wucht seiner säkularen Persönlichkeit diesem Strom entgegen. Mit sicherer Hand griff er in den zerfallenen Handwerkerstand und half durch die Rettung dieses Berufsstandes, deutsches Volk wieder aufzubauen."³⁾ So Cardaun.

Wir möchten dem nur noch hinzufügen, dass man sich in den katholischen Kreisen unseres Landes bisher überhaupt noch nicht mit dem Ständepinzip und der ständischen Neuordnung der Gesellschaft, wie sie Pius XI. in Quadragesimo anno fordert, abgegeben hat!

F. P. K.

"Der Zeitgeist in kath. Bildungsstätten."

Nur ganz wenige Zeitungsartikel aus jüngster Zeit sind so der Beachtung wert wie die Abhandlung des hochw. F. Markert, S.V.D., "Der 'Zeitgeist' in unseren katholischen Bildungsstätten." Wir empfehlen ihn unseren Vereinen, insbesondere den Mütter- und Frauenvereinen, zur Lektüre sowohl als auch zur Besprechung. Wenn den von Pater Markert mit Recht getadelten Uebelständen abgeholfen werden soll, so muss der Anstoss dazu vor allem von den Laien ausgehen.

Das heisst, von den für ihre Söhne und Töchter vor Gott und ihrem Gewissen verantwortlichen Eltern. Diese besitzen nicht nur das Recht, sondern sie haben die Pflicht, Uebelständen genannter Art entgegenzutreten und sie, wenn nötig, den kirchlichen Behörden zu Kenntnis zu bringen.

²⁾ Aus Theodor Brauer's Schrift "Adolf Kolping", Kvelaer 1935, p. 189.

³⁾ Loc. cit. "Kathol. Monatsschrift f. sozialen Aufbau u. nationale Erziehung." Jahrg. 2, Heft 12, p. 473-474.

¹⁾ "Rheinische Volksblätter", 1860, No. 57, deren Schriftleiter Kolping war.

Der Verfasser des genannten Aufsatzes stellt zum Schluss vier Fragen, die zur Gewissensforschung anregen sollten. Wir sind durchaus geneigt sie zu bejahen; keine derselben aber mit grösserem Nachdruck, als die dritte:

„Ist die getadelte Art der Bildung und des Mangels an wirklich christlicher Charakterbildung nicht daran schuld, dass wir so viele zerrüttete Familienverhältnisse haben, zerrüttet wegen der allzu grossen Ansprüche der Damen in finanzieller Beziehung, zerrüttet inbezug auf das Bewusstsein sittlicher Verantwortung als Gattinnen und Mütter?“

Einen weiteren, von hochw. F. Markert nicht erwähnten tadelnswerten Umstand erblicken wir in der Förderung der Eitelkeit durch so manche der auch in katholischen Erziehungsanstalten gestatteten und sogar geförderten Gepflogenheiten. Allerdings werden die Erzieher selbst, als Entschuldigung der getadelten Zustände, die Forderung der Eltern, wie der jungen Mädchen vorbringen, dass die katholischen Anstalten bieten müssen, was die nicht-katholischen Mädchenschulen und Colleges ihren Schülerinnen und Studentinnen gewähren. Diesen Einwand darf man keineswegs übersehen, und besonders ihm gegenüber muss der Einfluss der Laien eingesetzt werden.

„Solch einer war Arthur Preuss“.

Gegenüber jener berechnenden Kühle, um nicht zu sagen Kälte, mit der ein Teil der in englischer Sprache erscheinenden katholischen Blätter des Landes den Tod unseres Arthur Preuss besprachen, erfreut die warme Teilnahme, die aus den Zeilen eines von Rev. Georg Timpe, P.S.M., über diesen Deutschamerikaner veröffentlichten Aufsatzes spricht. Nur wenige sind Preuss so gerecht geworden wie hochw. Georg Timpe, der in der Zeitschrift „Die Getreuen“ von dem verstorbenen Arthur Preuss als von einem Streiter und einem Gelehrten spricht, „der sich immer bewusst blieb, die besondere Sendung von der Vorsehung überkommen zu haben, als Laie ein Verteidiger seiner Kirche zu sein.“

Zum Nachdenken regen ausserdem folgende Schlussbemerkungen des mit so warmer Empfindung geschriebenen Aufsatzes an:

„Ein Deutsch-Amerikaner. Die einen sprechen es mit Gleichgültigkeit, die andern mit Bedauern, die meisten mit Ueberhebung. Mit Stolz sprechen es wenige. Die besten sind jene, die sich nicht selber abstempeln, die aber arbeiten. Vor denen man schweigt, weil noch in ihren Augen die deutsche Sehnsucht steht und kein Goldrausch und kein Gewirr und Gehaste sie trüben konnte. Weil noch in ihrer Stimme der Wille jener klingt, die Wälder bezwangen und Türme und Schloten gegen die Wolken stemmten. Weil ihr Gang noch fest ist; denn ihr Weg ist gerade, und ihr Ziel ist rein.“

„Solch einer war Arthur Preuss.“

Pläne des Staatsverbandes Minnesota.

„Halte was du hast,“ gehört zu den vom Staatsverband Minnesota gepflegten Grundsätzen. Andererseits hat man den Wahlspruch „Excelsior“ auf seine Fahne geschrieben. Dies wird die diesjährige Generalversammlung zu Mankato wiederum bestätigen.

Wie der „Wanderer“ mitteilt, plant man im Zusammenhang mit der Tagung eine Reihe von Ausstellungen zu veranstalten, darunter eine Missionsausstellung der Frauen, eine Ausstellung gebrauchter, für caritative Zwecke wieder hergestellter Kleidungsstücke und anderer Gegenstände und Gaben wie Spielzeug, Konserven usw. Ausserdem beabsichtigt man, eine Rural Life Ausstellung abzuhalten.

Dabei werden die Bewerber um die vom Staatsverband ausgesetzten Preise für die besten in deutscher Sprache von Schülern und Studenten verfassten Aufsätze nicht zu kurz kommen. In einer der Versammlungen des Frauenbundes wird ausserdem der Name der glücklichen Bewerberin um das vom St. Benedikts-Kolleg von St. Joseph, Minn., verliehene Stipendium verkündet werden.

Von Missionaren und Missionen.

Die Folgen der Devisenpolitik der deutschen Regierung machen sich jetzt bereits fühlbar. Aus China schreibt man der C. St. unterm 15. April:

„Manche Missionare haben bereits einen Teil ihrer Katechisten und Lehrer entlassen. Sollte das Verbot weiter bestehen bleiben, so müssen die Missionare nach sechs weiteren Monaten alle Schulen schliessen und alle Katechisten entlassen. Die deutschen Bischöfe hier in China haben vereint eine Bittschrift an die Regierung eingereicht; ob sie Erfolg haben wird, scheint zweifelhaft.“

* * *

Zu einer Zeit, als wir anfangs März dem kommenden Frühling entgegenschauten, schrieb Schw. Paula, O.S.F.S., der C. St. aus der Mission Heirachabis, in Südwest-Afrika, die grösste Hitze sei nun überstanden, jedoch der Regenfall sei ungenügend. „Letztes Jahr,“ heisst es dann weiter, „fiel die Mimosagummiharzernte wegen zuviel Regen ganz aus und heuer teilweise. Die Trockenheit hat das Leben der Bäume so angegriffen, dass manche sich schwer zu erhalten vermögen. Der Schaden trifft auch die Mission, denn die armen Leute ernten den Heira (gum) teils um ihn als Ersatz für andere Kost zu verzehren, teils tauschen sie dafür Lebensmittel und Stoffe ein. Während der Mimosagum season brauchen sie nicht zu hungern, und das entlastet die Mission. Allerdings ist es ein mühsam erworbenes Brot; die Dornen sind lang, und entweder gehen bei dem Einernten des Produkts oft Kleider oder die Haut in Fetzen. Für uns besteht das Risiko, das für den Heira vorgestreckte Geld wieder einzubringen. Wir müssen im Laufe eines Jahres Absatz finden für das Produkt. Da wir zur nächsten ‘Siding’ ziemlich weit haben und es noch nicht

zu einem Lastauto bringen konnten, ist der Versandt auch schwierig. Doch die Leute haben Arbeit und das Notwendige. Unsere Mission, Heirachabis, hat ihren Namen von den vielen Mimosabäumen, die im Flussbett, das jedoch jahrelang trocken ist, wachsen."

Miszellen.

Gelegentlich der von den Bürgern Omahas dem scheidenden Erzbischof Joseph F. Rummel veranstalteten Abschiedsfeier, erklärte Hr. Paul J. Garrotto, dieser habe sich um die fremdsprachigen katholischen Gruppen der Diözese Omaha verdient gemacht, besonders die italienische, um die es nicht gut stand, als Bischof Rummel nach Omaha gekommen sei. Er habe sich der Seelsorge der Italiener angenommen und bei gegebener Gelegenheit selbst auf Italienisch gepredigt. Infolgedessen habe sich das religiöse Leben in diesen Kreisen in heilsamer Weise entfaltet.

Zum siebten Male wird heuer der Nordamerikanische Kolpingtag sich versammeln, und zwar vom 31. August bis 2. September zu Philadelphia.

In Freiburg i. B. tagte am 14. Mai der Generalrat der heute so weitverbreiteten Gesellenvereine. Der amerikanische Centralpräses, Hochw. Hermann J. Weber, beteiligte sich daran und ebenfalls an einer gemeinsamen Romreise der Vertreter der Kolpingvereine mit Audienz beim Hl. Vater.

Für jene unserer Leser, die sich mit dem im Maiheft veröffentlichten Aufsatz über die Decentralisation der Industrie in unserem Lande beschäftigt haben, werden nachfolgende Angaben einer texanischen Anzeige nicht ohne Bedeutung sein.

In der "Neu-Braunfelder Zeitung" vom 2. Mai ds. Jahres bietet ein Herrnausstattungsgeschäft den Lesern "starkgenähte Seersucker Hosen" an, "aus texanischer Baumwolle hier in Neu-Braunfels gewoben, und in Sherman, Texas, von der Pool Mfg. Co. geschneidert."

Im Verlaufe des jüngst vom thurgauischen katholischen Volksverein veranstalteten Kurses für bäuerliche Wohlfahrtspflege sprach Dr. K. Greiner aus Zürich über das Thema "Der Bauernberuf im Lichte der christlichen Lebensauffassung."

An Hand der päpstlichen Enzykliken rechnete der Referent mit dem Wirtschaftsliberalismus ab, der auch der Landwirtschaft zum Verhängnis geworden, forderte wahre Volksgemeinschaft und berufsständische Ordnung und sittliche Normierung des Wirtschaftslebens und stellte kulturelle und materielle Interessen in die richtige Rangordnung. Alle diese Hauptgedanken fanden ihre Anwendung auf den Bauernstand und eine Verdeutlichung durch Ausblicke auf die Verhältnisse anderer Länder.

Pflege und Förderung der sozialen Gesinnung sprechen die von der diesjährigen Generalversammlung der Katholischen Garde, Chicago,

angenommenen Beschlüsse das Wort. U. a. heisst es darin:

„Wir Katholiken besaßen ja schon immer Vereinigungen, deren Aufgabe es war in diesem Sinne zu wirken. Die gegenwärtige Generation scheint sich jedoch ihrer Pflicht in dieser Hinsicht nicht recht bewusst zu sein. Sie liebt vor allem Sport und überlässt die Verwaltung des Staates und der Kommunen geschäftsmässigen Politikern.

„Hier liegt nun eine unserer Hauptaufgaben: die Jugend zu gewinnen für unsere christlich-sozialen Vereine und Verbände. Wollen wir dieses erreichen, so müssen wir selbst an unsere Ideale glauben, mit felsenfester Zuversicht auf den Endsieg der Gerechtigkeit hoffen, und mit Liebe und zäher Ausdauer der guten Sache dienen."

Ganz einseitig betont man in unserem Lande immer noch, das Rundschreiben Quadragesimo anno sei die Magna Charta der Arbeiter. Man vergleiche damit den Titel einer deutschen Ausgabe dieses Rundschreibens von weltgeschichtlicher Bedeutung. Er lautet:

„Enzyklika Papst Pius XI. Ueber die gesellschaftliche Ordnung, ihre Wiederherstellung und ihre Vollenendung nach dem Heilsplan der Frohbotschaft."

Dass das Rundschreiben gerade dies beabsichtigt, die Gesellschaft wieder herzustellen und zu vollenden, und zwar in Uebereinstimmung mit dem Heilsplan der göttl. Vorsehung, ist einem grossen Teil der Katholiken unseres Landes sicherlich noch nicht in Fleisch und Blut übergegangen. Aus den Ansprachen des Fr. Coughlin haben sie es keineswegs erfahren.

Der erst jüngst erschienene, sehr sauber in der Druckerei des Klosters Mt. Angel in Oregon hergestellte Jahresbericht der "35. Generalversammlung und Katholikentag des D. R. K. Staatsverbandes Kalifornien", enthält u. a. die kurzgehaltenen Beschlüsse der letztjährigen Tagung. Darunter befindet sich der folgende:

„Abermals drücken wir unsere Freude darüber aus, dass die Hochschulen und Universitäten des Landes das Deutsche wiederum in den Lehrplan aufgenommen haben. Wir selbst aber wollen die deutsche Sprache besonders pflegen und im Familienkreise zu erhalten suchen."

Nebenbei gesagt gehören dem Verbands die beiden in San Francisco und Los Angeles bestehenden Kolpingvereine an, und neben einer Reihe Unterstützungsvereinen in San Francisco, Fruitvale, Los Angeles und San Jose ist ihm auch die St. Marien Männer-Sodalität in der zuletzt genannten Stadt angeschlossen.

Das Turnen ist leider von den deutschen Katholiken Amerikas und auch in den Schulen deutscher Gemeinden völlig vernachlässigt worden, hauptsächlich weil das radikale Element, als es auf der Höhe seiner Macht stand, die von ihm gegründeten Turnvereine zu Kampfgebilden des Unglaubens und Kirchenhasses machte. In der Schweiz hat sich andererseits seit